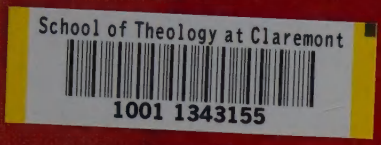
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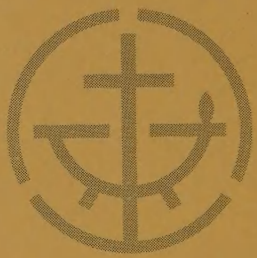

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THE MUSLIM CONTROVERSY

BEING A REVIEW OF CHRISTIAN LITERATURE
WRITTEN IN THE URDU LANGUAGE
FOR THE PROPAGATION OF THE CHRISTIAN RELIGION
AND THE REFUTATION OF ISLAM

BY THE

REV. E. M. WHERRY, M.A., D.D.

THE CHRISTIAN LITERATURE SOCIETY
LONDON, MADRAS AND COLOMBO
1905

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PREFACE.

The special object aimed at in the preparation of this book is to place within easy reach of the student of Islām the outlines of argument and contents of the books published in the Urdu language and addressed to Muslim readers. Such outlines, it was thought, would serve a double purpose. It would enable the average student of Islām to speedily acquaint himself with the main points presented by those who have written in the vernacular languages of India. Moreover, the average missionary would be able to easily discover the contents of the books, which he might desire to bring to the notice of his Muhammadan neighbours. As the physician should know the composition of the medicines he prescribes, so the evangelist should know the teaching of the books he would ask the people to read. There is a lamentable want of intelligence in the use of the books written for Muhammadan readers. Many missionaries, in their desire to do good, promiscuously distribute books and tracts of whose contents they know little or nothing. Some one has recommended a book or a tract, and on this recommendation it is freely distributed, on the principle that the book being written by a good Christian must therefore be a kind of panacea for every form of Muslim disbelief. But the book may contain a violent onslaught upon the character of the Arabian prophet, and may therefore arouse in the mind

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of the reader the most intense opposition and resentment, leading him to determine never again to touch a Christian book of any kind! The book may be a strong argument for the doctrine of the Divine Sonship or the Trinity, and, while most appropriate for an inquirer, might become a stumbling block to another man. If ever a missionary needs the guidance of the Holy Spirit, it is when he selects a book for a Muslim reader.

Another important end may be served by this review, in enabling those who wish to write for Muslim readers to do so without repeating the arguments of other writers and so waste time and labour which might have been spent to a better purpose in some other direction. Even when it is expedient to present the old ideas in a new dress, it will greatly facilitate the work to readily determine which one of the older writings is most important and therefore most worthy of presentation in a new and improved setting.

As this work is addressed to English readers it would be a work of supererogation to undertake a synopsis of English works on Islām. Accordingly I have given in the Introduction a list of names and authors of some of the most important books. For a more complete list the reader is referred to Hughes' *Dictionary of Islām*, pages 405-407.

E. M. WHERRY.

LUDHIANA,
April 26, 1905.

INTRODUCTION.

Before entering upon the review of the principal works written by Christian authors for Muslim readers, it will be profitable to notice briefly the material which lies at hand for the use of the student of Islām. The Qurān and various volumes of Muslim Tradition, besides commentaries in the Arabic, Persian and Urdu languages, can be secured at the principal Native Book Stores. The English student has access to an extensive literature on Islām, and if he can read German or French, he has access to some of the most profound works on Islām that have ever been written.

Accordingly I desire to make mention of the Urdu Versions of the Qurān used in India, besides the works on Tradition and the popular commentaries on the Qurān. And for the use of missionary students, I shall give a list of some of the most useful works in English. I will begin by making mention of THE QURĀN. This is the Sacred Book of the Muhammadans. It is written in the Arabic language. It is published in many editions, small and large, plain and illuminated. Many editions in India contain one or two and even three translations interlined with the Arabic text. Where three translations are interlined two are in the Urdu language and one in the Persian. Such editions sometimes contain a brief critical commentary on the margin.

Of these translations in Urdu, one is published at the Ludhiana Mission Press under the title of THE ROMAN URDU QURĀN. This translation was made by Shaikh Abdul Qādir Ibn-i-Shah Walī Ullah, of Delhi, in A.D. 1790. This translation was first published in Roman Urdu type at the Allahabad Mission Press in 1844, accompanied by Controversial Notes and Comments and a Preliminary Discourse. This edition has long since been exhausted.

In 1876, a new edition of the text of Abdul Qādir's translation was published at the Ludhiana Mission Press under the joint editorship of the Rev. J. P. Hughes, C. M. S., Peshawar, and the Rev. E. M. Wherry, M.A., of the A. P. M., Ludhiana. A Preface and Introduction in English was furnished by Mr. Hughes, setting forth in brief the principles of Muslim Exegesis. An elaborate Index in Urdu was written by Mr. Wherry. The whole was printed on a royal 8vo. page with very wide margins, upon which notes and comments might be written by the student. This edition is almost exhausted, but a few copies remain unsold at Ludhiana and at the Punjab Religious Book Depôt at Lahore.

Another translation of the Qurān was prepared and published by the late Rev. Imād-ud-din, D.D., C. M. S., Amritsar. It is a much clearer rendering of the Arabic than either of the two Urdu translations already mentioned, but for purposes of controversy with Muslims is hardly suitable, because it is discredited by the Orthodox as the work of one who had abandoned the Muslim faith. For this reason, while this work may be most profitably studied, it is best to present to Muslim readers the versions in Urdu, which have been prepared by orthodox Muslim scholars.

The Qurān has also been translated into the Persian, the Pushtu and Gujrati languages. Translations are said to exist in Turkish, Javan and Malayan. In Europe, there are many translations: three in Latin, three in German, at least two in French, three in English, and one in Russian.

A vast amount of literature has been published to elucidate the Qurān and the Religion of Islām. The most complete list is that of the Rev. T. P. Hughes, B.D., in his *Dictionary of Islām*, pages 405-407. A list of a few of the most useful and accessible volumes is given in the Appendix.

THE HADĪS OR SUNNAH. In addition to the Qurān the Muslims receive a great mass of Tradition, so called, treating of religious questions of various kinds, moral, ceremonial and practical. They differ from what is known as tradition in the Christian Church, in that they are regarded as inspired in their character. They are called the *Wahī ghair Matlu* (unread revelation) as distinguished from the *Wahī Matlu* (lit. "read revelation"), alluding to that which Muhammad heard as it was *read to him* by Gabriel. This is the *Wahyu Qurān.*

These traditions present what claim to be the *Authoritative Declarations of Muhammad* himself. They pertain (1) to what Muhammad said, (2) to what Muhammad did, (3) to what Muhammad permitted to be done. They are compiled in six volumes known as the *Sihāhu's Sittah* (Six Correct Books), which all Sunni Muslims regard in much the same way as Christians regard the New Testament Scriptures. The books are as follows:

(1) Muhammad Ismail *Al-Bukhāri.* A. H. 256.

(2) *Muslim* Ibn ul Hajjāj. A. H. 261.
(3) Abū Isā Muhammad, *at-Tirmizi*. A. H. 279.
(4) Abū Daud *as Sajistāni*. A. H. 275.
(5) Abū Abd ir Rahmān, *an Nasā'i*. A. H. 303.
(6) Abdi'llah Muhammad. *Ibu Mājah*. A. H. 273.

There are many collections of Traditions besides those recognized by the Sunni Muslim. One authority, *Ithāfu 'n Nubāla*, declares that there have been as many as 1,465 collections of Muslim traditions. The Shiah sect of Muslims recognizes five collections :

(1) *The Kāfī*, by Abu Ja'fir Muhammad ibn Yaqūb. A. H. 329.
(2) The *Man-la-Yastahzirahu'l Faqīh*, by Shaikh Ali. A. H. 381.
(3) The *Tahzib*, by Shaikh Abu Ja'far Muhammad ibn Ali ibn Husain. A. H. 466.
(4) The *Istibsār*, by the same author.
(5) The Nahju'l Balāghah, by Syed Ar Rāzi. A. H. 406.

The great question to be established in the case of each one of these hundreds and thousands of Traditions is *the authority* to be ascribed to it. This obliges a cataloguing of the various *witnesses*, the critical examination of the intelligence and piety of each witness in the chain connecting the compiler with the prophet himself.

The student of Islām must not fall into the error of supposing that the Qurān is the sole basis of Muslim belief and practice. The Traditions have the authority of an Inspired Book with the Muslim. This obliges a study of traditional lore in order to acquaint oneself with the doctrine and practice of Muslims. As yet the

English reader is limited to the *Mishkāt ul Masābih* translated by Matthews.

The most popular Indian commentaries on the Qurān are the *Tafsīr-i-Rufi* and *Tafsīr-i-Hussaini*. A compilation of Traditions relating to various matters of ordinary practice is known as the *Shara Waqāyya*. An Urdu edition of *Mishkāt ul Masābih* is also extant. The Indian student of Islām will soon discover the fact that a mere knowledge of traditional or orthodox Muhammadanism will not suffice. The impact of Western education and the influence of Protestant Christianity have obliged many honest and sincere Muhammadans to endeavour to interpret anew the teaching of the Qurān. Reason has again been enthroned and the tenets of Islām have been considered in its light. The most notable movement among Indian Muslims is that of the New Islām, founded by Sir Sayud Ahmad Khān of Aligarh. This is, however, merely symptomatic of a much wider movement. Educated Muslims everywhere have revolted from the intellectual bondage of orthodoxy. It is, therefore, exceedingly important to carefully study this situation. It is the opening of the door to a rational consideration of the claims of the Gospel. It is full of hopefulness. The stronghold of Islām has always been its hierarchical dominion over the intellect and conscience of its followers. That dominion has lost its power to some extent at least over the educated men of to-day. This does not mean that they are inclined to become Christians. On the contrary, these men have become the strongest opponents of the Gospel and usually regard themselves as the champions of Islām. To meet this class something has been done already, but

much more needs to be done. There has been no time in the history of missions when the average missionary so much needed to give himself to the study of Islām. The writer hopes that the publication of this book will aid to some extent this study.

THE WRITINGS OF DR. C. G. PFANDER

1824—1866.

The Rev. C. G. Pfander began his missionary life in connection with the Basle Missionary Society. In 1821 this Society secured permission to undertake missionary work among the German population in South Russia. In 1824 they established their headquarters at Shusha and thence visited the people far and near. Some time between 1824 and 1829 the Rev. Dr. Pfander arrived in Shusha and devoted himself especially to the work of Missions among Muslims. He acquired the Persian language, and, in 1829 he visited Persia. At Karmanshah, he came near sealing his testimony with his blood. It was while here that he wrote his book, *The Balance of Truth* (Mizan ul Haqq), which aroused more discussion among Muhammadans than any book written in that century. It has been translated into almost every Muslim language of the world.

In 1835 the mission work in South Russia was closed by a royal *ukase* of the Russian Government. Dr. Pfander came to India and established himself at

Agra, where he wrote several other treatises, which, with the one already mentioned, have been published in the Urdu language. His public discussions with the Muslim Doctors at Agra exhibited the weakness of the Islamic position. The Muslims were obliged to abandon their own works and endeavour to save the day by a counter assault, in which they scrupled not to use the stock arguments of European infidelity in their effort to overthrow the authority of the Christian Scriptures. *This characteristic has marked the Muslim method of controversy ever since.*

Dr. Pfander spent the declining years of his life in Constantinople where he died in 1869.

In the following pages it is our purpose to give an outline of the argument contained in the writings of this great man, adding some remarks as to the literary value of each book, with notes on style, &c.

1. The Mizan ul Haqq* (*The Balance of Truth*). Punjab Religious Book Society, Lahore. 398 pages, 8vo., boards. Price, 4 annas.

This is a noble treatise setting forth the claims of Christianity as against Islām.

The book opens with an introductory discourse upon the nature and characteristics of a truly divine revelation. In three parts the author establishes the following points:—

Part I. The Genuineness and Credibility of the Old and New Testament Scriptures. The author lays especial stress upon the claim, that these Scriptures are neither

* There is an English translation of this book by Rev. R. W. Weakley, C. M. S., Constantinople, 1867.

abrogated nor corrupted. The following are the main points* of contention:

Chapter I. The Qurān declares the Sacred Books current among Jews and Christians to be Divine Revelation and therefore the genuine Word of God. In Chapter II the author goes on to show that the Christian Scriptures have not been abrogated; and in Chapter III he shows that these sacred writings have never been corrupted as Muslims claim.

Part II. The second part treats of the doctrines of the Old and New Testament Scripture in regard to (1) God; (2) Man and his fall into sin; (3) The Salvation brought by Christ; (4) How salvation is obtained; (5) The life and obedience of the true Christian; (6) Some of the evidences of Christianity; (7) The way in which Christianity was propagated in the world.

Part III. This part presents a refutation of the claims of Muhammad to be the Apostle of God and of the Qurān to be the Word of God. The main points are:—

(1) The Mission of Muhammad as a Prophet was not a subject of prophecy.

(2) The language and style of the Qurān afford no sufficient proof that it is the Word of God.

(3) The contents of the Qurān disprove its claim to be the Word of God.

(4) The character of Muhammad is shown to be antagonistic to his prophetic claims.

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* A more extended syllabus of this book may be found in the Index to the English Translation. The reader will find an extended review of Dr. Pfander's writings and of his controversy with Muhammadans in Sir William Muir's recently published work, *The Muhammadan Controversy.*

(5) The manner in which Islām was propagated in the world disproves its Divine character.

The language and style of this book are faultless. The reader is delighted by the flow of beautiful sentences as well as by the strong argument carrying conviction with almost irresistible force.

There is, however, a weakness in the order of the Parts. The book would be stronger if some of the matter were re-arranged. If Part III were made the Second, and Part II the Third, the book would leave behind it *the strong positive statements of the teaching of the Bible* rather than the prejudice necessarily aroused in the mind of a Muslim by the present arrangement.

Then again in Section (6) of Part II we have eight arguments to prove the Old and New Testaments to be the Word of God. This section should be incorporated with Part I, and would follow Chapter (3) of that Part. The exhortation to the reader in the end of Part III would, however, make a concluding section to the whole book.

The book as a whole is exceedingly strong, and no thoughtful Muslim can read it through without having his faith in Muhammad and the Qurān severely shaken. The book is in no sense out of date and should be kept in print and be widely circulated.

2. The Tariq ul Hayat (*The Way of Life*). Punjab Religious Book Society, Lahore, 166 pages, Demy 8vo., paper. Price, 2 annas.

This book was written with special reference to the Muslim inquirer. It is a plain statement of that Way of Salvation set forth in the Gospel of Jesus Christ.

In the Introduction to this book the author discusses

the sad condition of fallen men and shows how this miserable estate is due to sin. The book consists of three parts :—

Part I. On Sin and its Consequences. Two chapters are devoted to the discussion of this subject.

Chapter I. *The Origin and Nature of Sin*—including the following points :—

(1) The Creation of Adam and his condition before the fall.

(2) A discussion showing that both physical and spiritual death are the result of Adam's sin.

(3) The penalty of sin as pronounced upon Adam, Eve, and the Serpent, with the promise of a Saviour made to our first parents.

(4) The definition of Sin as "an act or state of an intelligent being, possessed of freedom of choice, contrary to the will of God as written in His word or on the conscience."

(5) Sin as a matter of secret thought or feeling.

(6) The universality of sin ; so that even the prophets of God were not exempt.

(7) The different degrees of sinfulness. God only knows the true heinousness of sin. From this it follows that the Muslim distinction between sins venal and mortal (Saghīra o Kabīra) is without foundation.

Chapter II. *The Consequences of Sin.* On this point our author sets forth—

(1) The consequences of sin as seen in this world.

(2) The consequences of sin, which will be visited upon the guilty in the world to come.

(3) The punishment of Hell Fire : Is it to be understood in a literal or a figurative sense ?

(4) The denial of sin is equivalent to a rejection of the testimony of the senses and the being of God.

(5) Satan, once a holy angel, became a sinner by rebelling against God.

(6) Sin, being a voluntary act of the creature contrary to the will of God, God is not the author of sin.

(7) Some reasons why God permitted sin to enter the universe.

Part II. On the Way of Escape from Sin and its Consequences. To the discussion of this subject, the author devotes four chapters.

Chapter I. In the first chapter, the reasons or rather reasonings of the human intellect are considered, in accord with which some men have entertained a hope of salvation from sin. On this point, it is clearly shown (1) that notwithstanding the fact that God is merciful and compassionate, He cannot pardon sin without atonement; (2) it is shown that repentance cannot of itself be a reason for the forgiveness of sin; and (3), in like manner, it is demonstrated that meritorious acts or good deeds cannot become a reason for the remission of sin.

Chapter II. In the second chapter, our author discusses the *Methods of Salvation adopted by idolaters.* Some account is given of

(1) The religion of the Ancient Persians (Parsi) and the way of salvation according to its tenets.

(2) The religion of the Hindus is noticed and the way of salvation inculcated by the Pandits and Brahmans.

(3) The religion of the Chinese (Buddhism) is then examined, setting forth the way of *Nirvāna* as taught in that system.

(4) The author shows that all these, and all other

idolatrous systems of religion, present to their votaries hopes that are false and therefore doomed to disappointment.

Part III. The Way of Islām. Dr. Pfander points out that the followers of Islām practically believe in a two-fold way of salvation :—*viz.*, *The Way of Works* and *The Way of Mercy*.

(1) The first method is refuted by showing how impossible it is that Prayer, Fasting, Pilgrimage and other Muslim rites should avail to secure reconciliation with God.

(2) In like manner it is shown that a hope in God's mercy, even with repentance and the intercession of Saints added, is vain, because the claims of Divine Justice cannot be ignored. To satisfy these, atonement must be made, but Islām knows nothing of such atonement.

The author now turns to *the Way of Salvation taught in the Gospels.*

In setting forth the claims of the Christian Way of Life, our author discusses the following points :—

(1) That man, because of sin, is absolutely lost and helpless to make atonement for his own sins or to secure pardon on the ground of his own works.

(2) That God, in His infinite mercy, has provided an all-sufficient atonement and so has wrought out salvation for man by the crucifixion and death of Christ.

(3) That man receives this salvation by faith alone.

(4) That faith and repentance are from God, but unbelief is from man himself.

(5) The state of those who have not heard the Gospel, proving them to be under condemnation through the

Law of Conscience; and that those, who lived before the advent of the Messiah, were saved through faith in the revelation which God made them by His prophets.

(6) The way of salvation by the atonement made by Christ exalts both the Justice and Mercy of God. GOD IS JUST WHEN HE JUSTIFIES THE BELIEVER.

Part IV. The Fruits of Salvation by Christ. Upon this most important subject, which is at once a commendation of the Gospel and a proof of its Divine origin, our author emphasizes the following results or fruits of the salvation received by faith in Christ alone:—

(1) Pardon, reconciliation and newness of heart and life; (2) Peace of conscience and joy; (3) The love of God shed abroad in the heart; (4) Faith and hope in God, bringing to the believer patience in trial and confidence in God our Heavenly Father; (5) The spirit of sincere prayer and praise; (6) Enlightenment of mind and a real communion with God; (7) The spirit of love to neighbours, fellow citizens and even to one's enemies; (8) The sure hope of everlasting glory and happiness—this glory is described at length; (9) Some reasons given why we have not been told more of the glory and blessedness of the future life; (10) The Heaven of the Qurān described and shown to be a place of grossly sensual pleasure.

The book closes with an exhortation to the reader to accept the True Way of Life set forth in the Gospel of Jesus Christ.

The style and language of this book are excellent. It is especially suited to inquirers, but it is hard to find a book better suited to be placed in the hands of any earnest Muslim.

This book should be kept printed in a good clear type with an attractive cover.

3. The Miftah ul Asrar (*The Key to Mysteries*). Punjab Religious Book Society, Lahore. 84 pages, 8vo., paper. Price, 2 annas.

This book, like the *Tariq ul Hayat*, was written by Dr. Pfander in order to make clear to his Muslim friends those doctrines of Christianity at which they are most likely to stumble. They are "mysteries": and yet, to one who puts his faith in the Word of God, as Muslims profess to do, the mystery may be disclosed by the key of faith in God who has spoken.

Accordingly, in the Introduction to this book, the learned writer urges upon his Muslim reader the importance of his considering the exalted dignity of Jesus,—His miraculous birth, His wonderful miracles, His sinless character, His marvellous teaching, His exaltation in Glory. Attention is, however, called to the fact that the truth concerning His person cannot be arrived at by reference to human ideas and theories but solely by reference to the Inspired Word of God.

The main message of the book is set forth under two heads or parts, one relating to the doctrine of the Divine Sonship of Jesus Christ, and the other to the Doctrine of the Trinity.

Part I. On the Divinity of Jesus Christ. This first section of the book contains three chapters as follows:—

Chapter I. *The Divinity of Christ as set forth in the four Gospels.* As indicated in the Introduction, the argument is chiefly Biblical. The passages of Scripture quoted are set forth under the following heads:—

(1) Passages containing the witness of the angels

and voices from Heaven declaring Jesus to be the Son of God.

(2) Passages in which Jesus himself claims to be the Son of God.

(3) Passages in which it appears that Jesus assumed the name and attributes of Divinity.

(4) Passages showing that the terms "Son" and "God" were not assumed in a merely honorary or figurative sense, but in a literal and real sense.

(5) Passages setting forth the humanity and the human relations of Jesus in entire harmony with other passages which emphasize His Divinity.

(6) A disquisition giving reasons why Jesus did not more clearly set forth His Divinity in the Gospel.

Chapter II. In this chapter we have the testimony of the Apostolic writings bearing upon the Divinity of Christ. These passages are arranged under four heads as follows:—

(1) The verses found in Apostolic writings which declare the Divinity of Christ.

(2) Passages adduced to illustrate the exact sense in which Christ is called the Son of God.

(3) Our author shows that birth, death and all human attributes belong to the human nature of Jesus and not to His Divinity.

(4) A section showing that in the person of Christ the Divine and Human were not changed, but both were maintained intact in the union of the two.

Chapter III. This chapter sets forth *the fact that the Divinity of the Messiah is asserted in the statements of the Old Testament Scriptures.* This subject is discussed in two sections: (1) Passages are quoted which prove that

the Divinity of the Messiah is contained in the Scriptures of the Old Testament. (2) Statements showing that Christ is the Eternal Word and the Revealer of the Divine Nature, that the universe was created by Him, and that through Him the Prophets received their inspiration and revelation. He is "The angel of the Lord" and "the Presence of God" mentioned in the Old Testament.

Part II. On the Christian Doctrine of the Trinity.

Chapter I. *In Explanation of the Doctrine of the Trinity.* This doctrine is treated in relation to the objections raised especially by Muhammadans. The following are the main points in the discussion:—

(1) Christians believe in only one God.

(2) This one God reveals himself under the names Father, Son and Holy Spirit.

(3) The terms "Father," "Son," "Holy Spirit" and "Trinity" defined and explained.

(4) The proof of the Divinity of the Holy Spirit, with the verses setting forth the various persons of the Trinity.

(5) Showing that the terms "Ruh ullah" and "Ruh ul Quds," as used in Scripture, mean the same thing.

(6) In explanation of the fact that while the terms "Father," "Son" and "Holy Spirit" express a difference in person, yet these three are but one God.

(7) Showing that the doctrine of the Trinity is contained in the Old Testament Scriptures.

Chapter II. *Many things in nature are confirmatory of and explanatory of the Doctrine of the Trinity.* The object of this chapter is to show that a Trinity in Unity in the Godhead is in no sense absurd or foreign to the

conceptions of the human mind. Four points are noted :—

(1) The idea of Unity in multiplicity is found in nature, *e.g.*, in fire, light, and in man himself.

(2) The idea of a Trinity not foreign to idolatrous nations and their religious beliefs.

(3) Some Greek and even Muslim philosophers have held views of the Divine Nature somewhat in accord with the Doctrine of the Trinity.

(4) A discourse showing the doctrine of the Trinity, as taught in the Bible, to be in accord with sound reason and the highest intelligence : nevertheless, it must ever remain a mystery to men in this life, because the Bible teaches that *while the Father, Son, and Holy Spirit alike possess being, intelligence and will, yet these three are One God only.*

Chapter III. *Showing that all true knowledge of God and the way of Salvation depend upon our accepting the Doctrine of the Trinity.*

(1) Man cannot comprehend, much less describe, God as He is, but, because of the limitations of his mind, is dependent upon the revelation which he finds in the Word of God.

(2) In this section, our author shows that he, who rejects the doctrine of the Trinity by denying the Divine personality of the Son and the Holy Spirit, must of necessity adopt a doctrine of absolute unity in simplicity, which leads logically to the rejection from the Divine and Only One the attributes of knowledge, will and power. Such a doctrine is inconsistent with true philosophy.

(3) In this section our author establishes the con-

tention that the attributes of justice, holiness, and love, as belonging to the Godhead, are most clearly revealed in Jesus Christ and in Him are rightly understood: moreover these things are necessary to salvation.

(4) Christ is our atoning sacrifice; and His intercession for men is by virtue of His Divinity. It follows that he who rejects His Divinity also rejects His intercession and salvation.

This book is a Theological Treatise and sets forth strongly the teaching of the Bible upon the subject of the Sonship of Christ and the Trinity. It is especially written for and addressed to Muslims. It seems to provide all that is required on this subject at present.

The style and language are excellent. The spirit is humble and sympathetic. The book should be kept in print because of its special fitness

(*a*) For Muslim inquirers and students;

(*b*) For use in Theological Schools.

4. The Hal ul Ashkal (*Solution of Difficulties*). The American Mission Press, Lucknow, 218 pages, Royal 8vo., with a supplement, containing the correspondence of the author with Maulvie Syed Ali Hassan Sahib, covering 85 pages more. Price, 4 annas.

This is the last of the books written by Dr. Pfander in India. This work was written in reply to a book entitled *Kashf al Astār* written by Maulvie Muhammad Hādi of Lucknow, who wrote in refutation of Dr. Pfander's book *Miftāh ul Asrār*.

In the Preface to this book our author laments the wilful blindness of the Muslim writer (above mentioned), who, contrary to the principles of his own religion, sets up the human understanding as the arbiter of all truth,

and holds that "no one can believe what his mind fails to comprehend."

The subjects discussed in this book are of course the Sonship of Christ and the Trinity. The objections of the Muslims are refuted. Also objections to the doctrine of the New Birth are answered.

In this work the author insists upon the authority of God's Word in all matters beyond human comprehension.

The book is written in the style suited to a discussion with the learned doctors of Islām. It possesses some value as a book of reference, but is no longer suited to the conditions, which at present exist in connection with the Muslim controversy.

THE WRITINGS OF THE REV. IMAD-UD-DIN, LAHIZ, D.D.

1856—1899.

The Rev. Imād-ud-din, D.D., of the C. M. S., Amritsar, known generally as Maulvie Imād-ud-din, Lahiz, claimed descent from a celebrated Muslim saint, Qutub Jamal, a scion of a royal family of Persia. He was baptized at Amritsar by the late Rev. Robert Clark, C. M. S., in the year 1866. His religious life was much influenced by the writings of Dr. Pfander. In 1868 he was ordained a Deacon by the Bishop of Calcutta. He spent much of his time in literary work. We shall notice only those works which were specially addressed to Muslims. His most important writings on Islām are the following:—

1. Hidāyat'l Muslimīn—Direction for Muslims.
2. Intisab'l Imād—The Genealogy of Imād-ud-din.
3. Nagma i Tambūri—The Melody of a Lute.
4. Taqliāt'l Tāliqat—A Reply to Munshi Chirg-ud-dīn.
5. Taftīsh-ul Auliya—On Sufi Saints.
6. Haqīqī Irfān—The True Knowledge of God.
7. Tawarīkh i Muhammadī—The History of Muhammad.

8. Talīm-i-Muhammadī—Muhammadan Doctrine.
9. Tanqīd-ul Khiyālāt—A Criticism of Thoughts.
10. An Urdu Translation of the Qurān.
11. The Divinity of Christ.
12. Tauzīnu'l Aqwāl—An Exposure of Mirza Ahmad of Qādian.
13. Tanqīd-ul Qurān—A Criticism of the Qurān.
14. Tahqīq'l Imān—Investigation of the Faith.

In this Synopsis of his writings we shall notice especially Nos. 1, 7, 8, 9, 12 and 14, as these contain the teachings of this distinguished champion of Christianity on the subjects of controversy with the followers of Islām. Dr. Imād-ud-din died at Amritsar in 1901.

1. The Hidāyat'l-Muslimīn (*Direction for Muslims*). American Mission Press, Lucknow, 390 pages, Royal 8vo., paper. Price, 8 annas.

In the Preface of this book, the author gives the occasion and circumstances, which led him to write it, pointing out the fact that the charges of *Tahrif* or "Corruption" found in the Qurān do not refer to the corruption of the text of the Jewish and Christian Scriptures, as Muslim mullahs profess, but to the attitude of the Jewish Rabbis toward their own Scriptures, *perverting their meaning* when called upon to interpret them. He bemoans the attitude of modern Mussalmans toward these same Scriptures.

He then takes up the *Ijāz-i-Iswī*, a work written by Maulvie Rahmat Ullah and Dr. Wazir Khan of Agra, prepared with the aid of certain Roman Catholic Priests and infidel Englishmen, who were willing to aid in opposing the advance of Protestant Christianity in India. This book sets before its readers the "stock arguments"

of Western Atheism and Infidelity against the Bible and the Christian religion. Maulvie Imād-ud-din undertook to reply to all these objections to Christianity, as he found them in the *Ijāz-i-Iswī*. He did more, in that he undertook to set forth the fundamental truths of revealed religion.

The *Hidāyat-'l-Muslimīn* contains eight chapters, with subjects as follows :—

Chapter I. *In respect to Revelation and Inspiration.*

i. *The Need of a Revelation.* The author shows wherein such revelation is needed. His points are (*a*) we need some one to tell us where we came from ; (*b*) we need to know our destiny ; (*c*) we need to know how to worship and please our Creator ; (*d*) we need to know what God is ; (*e*) we need an *authoritative guide* to lead us in the way of all truth.

Here comes a lengthy note on the relation between Revelation and Inspiration.

ii. *The Conditions and Signs of a True Revelation.* (*a*) There must be a miraculous element. Here the author gives a detailed explanation as to what real miracles are. (*b*) There must be a prophetic element. Here prophecy and foretelling are expounded. (*c*) The signs of a true prophet. These are—good character ; honesty of purpose ; his message must be worthy of God ; and blessed in its influence upon the mind. Sinlessness, as claimed by Muslims, is not necessary to the prophetic office.

iii. *The Forms and Uses of a Revelation.* On this point, (*a*) The five forms of revelation are noted : By angels, By a voice, By God Himself, By visions, and By dreams. The five uses of revelation are defined as

follows: (*a*) It explains what could not be discovered by the human mind; (*b*) It confirms the truth or exposes the error of what may claim to be a revelation; (*c*) It gives infallibility in teaching; (*d*) It calls up forgotten events of the past; (*e*) It reveals especially the mysteries of the Godhead.

iv. *A Discourse on Revealed Religion.* (*a*) On Judaism, (*b*) On Christianity, and (*c*) On Islām.

Chapter II. *The Introduction and Fundamental Claim of the author of the Ijāz-i-Iswī refuted.* Five points are specially noted, having reference to the integrity of the Books of the Old Testament Scriptures, and as many more relating to the New Testament. These two sections are occupied with a discussion of the integrity of the Books of the Bible. The following points are clearly stated in the words of the *Ijāz-i-Iswī* and refuted seriatim in a *reply*. Special stress seems to have been laid upon the times of darkness and persecution of the Jews and Christians, and the *claim is made* that it was during those periods of national calamity that the Scriptures suffered by corruption of the text and loss of whole sections of the Divine Records. Our author, therefore, notes the following claims:

(1) That the ignorance of the art of writing and the destructibility of writing materials made corruption of the text possible and natural.

(2) That the period of the destruction of Jerusalem by Nebuchadnezzar was favourable to corruption of the Scriptures.

(3) That the time of the persecution of the Jews by Antiochus Epiphanes was fatal to the Jewish Scriptures.

(4) That the destruction of Jerusalem by Titus

afforded another opportunity for the destruction and corruption of the Sacred Books.

(5) That the ten persecutions of the Roman Emperors as mentioned in history afforded a like opportunity.

(6) That in 303 A.D. the Emperor Diocletian burned all Churches and destroyed the Sacred Books.

(7) That the Dark Ages afforded a like opportunity.

(8) That the Greek translation of the Old Testament Scriptures was used in Synagogues and Churches, showing that the Hebrew Scriptures were lost; the oldest copies dating from the tenth century A.D.

(9) That the Roman Popes were unscrupulous and did not hesitate to interpolate their Scriptures.

The Maulvie disposes of these so-called arguments by pointing out in each case, (1) the unfounded character of the premises, and therefore (2) the erroneous conclusion.

Chapter III. *Sundry Objections Answered.* This chapter is more miscellaneous in its character, being taken up with replies to various claims set up in the *Ijāz-i-Iswī.*

(*a*) A reply to the claim that Moses wrote other books than those of the Pentateuch; (*b*) A reply to the claim that seventeen Gospels are lost; (*c*) A reply to claims based on the existence of spurious Gospels; (*d*) A summary of the argument in these three foregoing sections.

Chapter IV. *On the Genuineness and Credibility of the Christian Scriptures.* (*a*) Reply to the claim that the Old Testament Scriptures have been interpolated; (*b*) Reply to the claim that the New Testament has been interpolated; (*c*) In this section the Maulvie shows *that*

the Qurān has been interpolated in the same way as that alleged of the Christian Scriptures. (*d*) The argument of these three sections summed up.

Chapter V. *Positive proofs of the Genuineness of the Christian Scriptures.* (*a*) Proofs drawn from a comparison of the Hebrew, Samaritan and Septuagint Pentateuch. (*b*) Other books compared in like manner. (*c*) The testimony of the three great creeds of Christendom. (*d*) A summary of (*a*), (*b*) and (*c*).

Chapter VI. *Cavilling Objections to Bible statements answered, e.g.*, (*a*) Gen. xlvi, 4, compared with xlix, 33; and fourteen other similar objections considered. (*b*) Sixty-four objections answered. These are based on various readings, errors of copyists, &c. (*c*) Seventy objections to the Divine character refuted. These objections are based on moral delinquency charged against God, *e.g.*, slaughter of *Canaanites*, &c. (*d*) Twenty-one objections, based upon errors in chronology and genealogy, refuted; *e.g.*, the objection that, according to St. Luke, Mary was not of the house of David, &c. (*e*) A summary of the above points.

Chapter VII. *On Muhammadanism.* (*a*) On Muhammad. (*b*) On the Sects of Islām. (*c*) On the Qurān—how it was revealed. (*d*) On the teachings of Muhammad.

Chapter VIII. *The Qurān Refuted.* (*a*) The style of the Qurān is not incomparable. (*b*) The contradictions of the Qurān. (*c*) The absurdities and the interpolations of the Qurān. (*d*) Muhammad's ignorance of the doctrine of the Trinity.

The book concludes with a brief allusion to four books written in its refutation.

On this book we would remark that it undoubtedly did much good in its day and it may be of use for reference now, but it is practically out of date. The conditions of the Muslim controversy have changed and new books are now required.

2. TAHQĪQ 'L IMĀN (*Investigation of the Faith*). Punjab Religious Book Society, Lahore, 140 pages, 8vo., fourth edition. Price, 4 annas.

This book might be called the Apology of Maulvie Imād-ud-din, Lahiz, as it was a vindication of his course in leaving Muhammadanism to become a Christian.

In the Introduction the author explains (1) how he sought for salvation, by studying the principles of Islām, and how he found no peace of mind until he became a Christian. He now writes to his friends showing them the reasons for his faith. (2) He discusses the Muslim claim of *Tahrif*, or the corruption of the Christian Scriptures. The argument consists in explaining the character of the various readings, errors in transcription, etc., found in current copies and translations of the Bible. He then shows that Muslims are committed to the fact that these Scriptures were present and uncorrupted in the days of their prophet. Wherefore it behoves them to show how the Sacred Books of the Jews, which were attested by Jesus, and how the Scriptures of the Christians, which were attested as genuine by Muhammad, became corrupt. The inference is that the Bible is genuine, the Qurān being witness.

Chapter I. In this chapter the Maulvie discusses *the claims of Muhammad to be a true prophet of God*. The following points are noticed :—

(1) The character of Muhammad's miracles.

(2) The character of Muhammad's prophecies.

(3) The history of Muhammad's career militates against his claim to be a prophet.

(4) The doctrine of Muhammad disproves his prophetic claims.

On these grounds the Maulvie justifies his secession from the ranks of Muhammad's followers.

Chapter II. *A discussion as to the Truth of the Christian Religion.*

Following the line of argument in Chapter I, the Maulvie establishes the claims of Christianity to be the true religion on the grounds of

(1) The Miracles of Jesus Christ.

(2) The Prophecies of Christ.

(3) The Prophecies of Ancient Seers.

(4) The Teaching of Jesus.

These points prove that Jesus was a teacher sent from God, whose claim to be the Son of God and the Saviour of men is established. Our author, however, further establishes his main contention by the following arguments :

(1) The Testimony of the History of God's Word is sufficient to satisfy the sincere inquirer as to the truth of the claims of Christianity and to meet his spiritual needs. This characteristic belongs to no other book and certainly is not found in the Qurān.

(2) The author of the Bible is God, because it reveals the secrets of the heart and by its teachings satisfies the mind of the sincere inquirer : moreover it purifies the heart and life.

(3) The Bible is free from all kinds of deception and subterfuge, whereas the Qurān is full of deception.

(4) The Bible changes the heart of man, transform-

ing notoriously proud and wicked men into pure, humble and holy characters; and this good work goes on continually. The Qurān, however, not only fails to accomplish this holy end, but on the contrary continues to keep men in their natural sinful condition.

(5) The man, who will compare without bias the Bible and the Qurān, will at once reject the Qurān and accept the Gospel. No one accepts the Qurān under similar conditions.

The author ends his book with a solemn exhortation to his Muslim friends to accept the Gospel of Christ.

The spirit of this book is kindly, and, as a popular presentation of the Christian faith, it is very satisfactory.

3. Tawārīkh i Muhammadī (*The History of Muhammad*). Punjab Religious Book Society, Lahore, 244 pages, 8vo. Price, 4 annas.

In the Introduction, the author explains how he came to write this book and also why he adopted the method used.

This book was written in fulfilment of a promise made in the *Hidāyat-'l-Muslimīn*. In this work the Maulvie has in mind to give a plain account of the story of Muhammad and thereby to refute the claims of Muslims concerning Muhammad and the religion of Islām. He expresses his conviction that such a work is needed, especially for Muslims, who know so little about their own religious history. This is especially true of Indian Muslims, because there is no such history in the Urdu language. It is believed that if Muslims could be made to understand their own religion, they would by a comparison come to know the truth of Christianity. The author speaks from his own experience, when he says

that any Muslim, who becomes aware of the facts, will hardly fail to perceive the falseness of Muhammad's claims and so be prepared to recognize the truth of Christianity.

The book begins with some account of Muslim tradition, describing at some length the various kinds or grades of the traditions. The next section treats of the miracles attributed to Muhammad in the traditions. The genuineness and credibility of these traditional statements are denied upon the following grounds:—

(1) The Qurān nowhere speaks of the miracles of Muhammad. On the contrary it distinctly declares that he did not have the power to work miracles. (Sura Bani Israel v, 61, Ruqu 6).

(2) The teaching of Muhammad contradicts that of the Bible. From this fact it is inferred that he could not have received the Divine witness of miracles to such false teaching.

(3) The statements of the Traditions concerning Muhammad's miracles are of the same character as the marvels ascribed to kings by admiring poets and bards.

(4) The traditional historians do not give the testimony of eye-witnesses, as in the case of the miracles of the Gospels. This fact militates against their genuineness.

(5) The writers of the Muslim traditions exhibit the most pitiable ignorance of historical facts. This being the case, no reliance can be placed upon their statements as to Muhammad's miracles.

(6) Since Muhammad has antagonised the former prophets in his teaching, it would be impossible to believe him, even if he had set himself up as a miracle worker.

To these preliminary remarks, our author adds another to the effect that every fact or statement presented by him in this History is taken from a Muslim History of Muhammad entitled *Rozat-ul-Ahbāb*.

Contents of the History.

Section I. The Light of Muhammad and the reason for the Creation.

II. The ancestry of Muhammad, showing the line of descent of the Light of Muhammad.

III. The genealogical table of Muhammad, whereby Muslims attempt to prove the descent of Muhammad from Ishmael and Abraham. This claim of Muhammad's descent on the line of the Light of Muhammad is refuted by the statement that Muhammad had once upon a time declared that his grandfather Abd'l Muttalib was in Hell because of his idolatry!

IV. An account of the Ka'bah and of its being built and rebuilt nine times.

V. An account of Hagar, Ishmael and the well of Zem Zem.

VI. An account of Muhammad's father Abdullah, and of his grandfather's sacrifice of 100 camels to save Abdullah's life.

VII. The enmity of the Jews and the love of women bestowed upon Abdullah, because of his beauty. His marriage with Aminah.

VIII. The conception of Muhammad, the sorrow of Satan, and the speaking of the beasts.

IX. Muhammad's birth and his birth-place.

X. Some of the marvels accompanying Muhammad's birth.

XI. The nurture of Muhammad by Saubiya and Halima.

XII. The story of the Shaqqu's Sadr (opening of Muhammad's breast). Two objections to the story.

XIII. Muhammad visits Madīna at the age of six in company with his mother. His mother's death.

XIV. Abd'l Muttalib adopts his orphan grandson.

XV. Muhammad's life from the seventh to the thirteenth year of his age. Death of Abd'l Muttalib and Muhammad's adoption by Abu Tālib.

XVI. Visits Yamin at the age of seventeen.

XVII. Muhammad's life from the age of 20 to 25, in which he is said to have had a visitation of angels and is treated for insanity. An account of his journey to Syria and his marriage to Khadījah.

XVIII. His life from 35 to 40, in which the Ka'bah was rebuilt, and Muhammad's disgraceful conduct, which is afterward magnified into a miracle.

XIX. The cave of Hirā, in which Gabriel is said to have appeared to Muhammad: after which, at the age of 14, he begins to preach to the people.

XX. Some account of Oqba, Abu Lahab, and Otba, three enemies of Muhammad.

XXI. The condition of things at the close of the fifth year of his ministry, during which occurred the flight to Abyssinia and the praise of Lāt, Uzzā and Manāt.

XXII. The sixth year of the ministry of Muhammad. Hamzah and Omar converted.

XXIII. The seventh to the tenth years of ministry, during which occurred the Ban of the Quraish, the imprisonment in the Glen of Shuaib and the consequent covenant.

XXIV. The eleventh year of the ministry, during which occurred the victory of the Persians over the Greeks. The Death of Abu Tālib. Intercession for dead infidels. The Death of Khadījah. Abu Tālib dies. Abd'l Muttalib's fate in Hell. Muhammad leaves Makkah and visits Taif. The Genii believe. Muhammad marries Sauda and Ayesha.

XXV. The twelfth year of Muhammad's ministry. The people of Madīna come to his aid. The covenant of Akba.

XXVI. The thirteenth year of the ministry. The midnight council with Helpers. The Devil's voice. Abu Bakr leaves Makkah. The Hejira concealment in a Cave. Arrival in Madīna.

XXVII. The first year A. H. The musjid of Qubā. Abdullah Bin Salīm converted. The Brotherhood. The consummation of the marriage with Ayesha. The establishment of the Azān.

XXVIII. The second year A. H. The change of Qiblah. Ali's marriage with Fātima : wars and deception.

XXIX. The third year A. H. The murder of a Jewess. The Battle of Ohod. Muhammad wounded. The death of Hamzah. The murder of Sufian-bin-Khālid.

XXX. The fourth year A. H. The Bani Nadhīr expelled. The death of Abdullah. Asman and Zainab. Birth of (the Imam) Hussain. Order to stone the Jews. The Tauret declared to be intact. Wine forbidden.

XXXI. The fifth year A. H. The infatuation of Muhammad with Jawairīyah Bint Hārith—redeems her and makes her his wife. The accusation against Ayesha. Muhammad reviles the Bani Quraiza.

XXXII. The sixth year A. H. Omar doubts the pro-

phetic claims of Muhammad. Rebellion advised. Letters sent to the kings of the Earth, *i.e.*, to Najāshi, to Heracleus, to Persian Chosroes, to Makaukas, and to Hārith. The teaching concerning a sensuous Paradise.

XXXIII. The seventh year A. H. The war with the Jews of Khaibar. An evil omen. Drunkenness of Abdullah. Muhammad is infatuated with Safīya and Maimūna.

XXXIV. The eighth year A. H. Abu Sufian converted. Makkah taken. Eleven men and six women slain. The temple of Uzzā destroyed. Boast of Muhammad. The libidinage of the companions of the prophet.

XXXV. The ninth year A. H. The appointment and collection of alms. War with the Bani Tamīm. Ali destroys the idol temple of Fuls and imprisons the daughter of Hātim.

XXXVI. The tenth year A. H. Controversy with the Christians. Ali goes to Yamin.

XXXVII. The eleventh year A. H. Muhammad sickens and dies. Assault upon the Greek Empire. Muslim distress at the death of Muhammad. Quarrel as to the succession. Age of the prophet.

XXXVIII. The wives and children of Muhammad. *Wives:* Khadījah, Sauda, Ayesha, Hafza, Zainab, Khuzaima, Nau-i-Salma, Zainab Bint Jahsh, Jawairīyah, Ummu Hābība, Safīya, Maimūna, Fātima Bint Zāhaq, Asma Bint Salet, Malkiya, Asma-i-Naman, Saila, Ummu Hāni, Fākhta, and Khalah. *Children:* Seven in all, of whom only two lived beyond the years of childhood, *viz.*, Ruqaiya and Fātima.

XXXIX. The slaves of Muhammad. Muazzin, Wakīl, Chaukidār, waiter and waitresses.

XL. The property of Muhammad. War implements:

swords, breast plate, helmet, shields, spears, bows, flags, clubs, throne, cushions, horses, asses, camels, mules, sheep and goats.

XLI. Muhammad's traits and habits of life. The author here sums up his own belief concerning the Arabian prophet. He regards him as having been a fierce passionate man, vain and fond of flattery, inexorable in his hatred towards his enemies, always putting them to death when he dared. During his whole career, he sought his own exaltation rather than the glory of God. He was really ignorant of true divine knowledge and heavenly thought. Although he at first assumed a humble *rôle*, yet, when he secured power, he soon gave way to pride and hardness of heart. The conclusion from the whole life of Muhammad is that he was not a prophet of God.

Note.—It would be unfair to judge this work by western standards. He has written for Indian Muslims and has therefore presented in a popular way what he found in native histories. This accounts for some stories, which cannot bear the light of historical criticism. His real object has been accomplished in the presentation of those facts in the life of Muhammad which discredit his prophetic claims. A real defect in the book is a controversial spirit throughout which detracts from its usefulness.

This book, however, is the only Biography of Muhammad in the Urdu language, and for this reason is very important. It might be well to revise it, and to add some important facts which have been omitted. The book will be needed until some one writes a better Life of Muhammad.

4. The Talīm-i-Muhammadī (*Muhammadan Teaching*). Punjab Religious Book Society, Lahore, 258 pages, 8vo. Price, 4 Annas.

In the Introduction to this book, Maulvie Imād-ud-din points out that the question of a man's being a prophet or a teacher sent from God must be answered by reference to the character of the man and his teaching.

In the *History of Muhammad* and his prophetic career, the facts of his life were set forth. In this book the teaching of Muhammad is examined to see if it be in accord with his claim to be a prophet of God.

The author deprecates writing anything that might be understood as intended to give unnecessary pain to his Muslim friends. Nevertheless, faithfulness in his endeavour to bring them to see and to know the truth of God and His way of salvation makes it necessary for him to set forth clearly the errors of the teaching of Muhammad and of Muhammadanism.

The author here calls attention to a few general principles. It is important to properly define terms so as to arrive at a correct decision as to what is true or good teaching. For example, it is quite improper to predicate apostleship of a man merely because he claims to be such, or because the style of his utterances may be specially excellent, for if a man, whose speech should be even like that of an angel, were to appear and teach evil doctrine, he could not rightly be regarded as a teacher sent from God. A teacher, and especially a prophet, must be judged by his conduct and by his teaching. Again by "teaching" (*Talīm*) we are to understand that which is taught, whether it be doctrinal or practical. Four kinds of teaching are

prevalent in the world, (*a*) Irrational (*Jāhalī*); (*b*) Rational (*Aqlī*); (*c*) Human or carnal (*Nafsānī*); and (*d*) Divine or spiritual (*Ruhānī*). These points are illustrated, showing that irrational teaching is entirely false, or that it is truth so mixed with error as to be incredible. Rational teaching may be true so far as it goes and yet be insufficient, being bounded by the limitations of the human intellect. Then that which is merely human, and limited to the self nature, appeals to man's feelings and desires, and while it may seem to satisfy the reason, yet will be found, in practice, to work evil. It is spiritual teaching alone which reveals to man that which satisfies his highest reason and meets the most exalted longings of his soul.

With these preliminary remarks the learned Maulvie turns to his subject, which he treats under four main heads or chapters.

Chapter I.—The Creed of Islām.

The various points of this chapter are the teachings concerning (*a*) Faith; (*b*) The Books and Prophets before Muhammad; (*c*) The Qurān; (*d*) The Decrees of God; (*e*) Sin and its nature; (*f*) The author of sin; (*g*) Various kinds of sin; (*h*) Does God hate sin? (*j*) The sins of thought; (*k*) The punishment of sin; (*l*) The change of heart; (*m*) Signs of the judgment day; (*n*) The coming of Jesus; (*o*) In regard to the denial of the death of Jesus on the Cross, and of His Divinity.

Chapter II.—The Forms of Muslim Worship.

(*a*) On washings; (*b*) On bathing; (*c*) On female impurity; (*d*) On washing for prayer; (*e*) On sand

purification; (*f*) On cleaning the teeth; (*g*) On fete days; (*h*) On feast days; (*j*) On the five daily prayers; (*k*) When prayers are not lawful; (*l*) On prayer cloths; (*m*) On places of prayer; (*n*) On social or assembly prayers; (*o*) On the call to prayer; (*p*) On supplication (*Dua*); (*q*) On feasting; (*r*) Intercessory prayer (*Ihtikāf*); (*s*) On reading the Qurān; (*t*) On Pilgrimage; (*u*) On almsgiving; (*v*) Offerings (*Sadaqa*).

Chapter III.—On Muhammadan Customs.

The following are the principal points discussed:

(*a*) Lawful earnings; (*b*) Usury; (*c*) What merchandise is lawful; (*d*) Reaping of harvest; (*e*) Marriage; (*f*) Proper and improper seasons for marriage; (*g*) What women are forbidden to Muslims in marriage; (*h*) Marriage dowry; (*j*) Feasts; (*k*) Woman and her treatment; (*l*) On divorce; (*m*) The *iddat* or period between divorce and remarriage of women; (*n*) Slavery; (*o*) On the garb of women; (*p*) On woman's intelligence and religion; (*q*) Religious instruction of women; (*r*) On spells and incantations; (*s*) The evil eye influence, how avoided; (*t*) On how to cure the sting of a scorpion; (*u*) Good and evil omens; (*v*) Dreams, good and evil; (*a'*) On the manner of visiting friends, &c.; (*b'*) On good manners; (*c'*) On sitting, walking and sleeping; (*d'*) On sneezing and gaping; (*e'*) On joking and fun-making; (*f'*) On eloquence and poetry; (*g'*) On songs and instruments of music; (*h'*) On boasting of one's ancestry; (*j'*) On treatment of parents and relatives; (*k'*) On business relations with fellow-men; (*l'*) Sickness and medicine; (*m'*) Instruction for the dying; (*n'*) Preparation of the dead for burial; (*o'*) Burial rites and burial grounds; (*p'*) What occurs

in the tomb; (*q'*) On the bodies of Prophets and Saints; (*r'*) The best time to die; (*s'*) Visiting tombs; (*t'*) Where the spirit goes at death; (*u'*) Reward of mothers for the death of infants; (*w'*) On wailing for the dead.

Chapter IV.—On the Stories which Muhammad told.

This chapter gathers up the various narratives found recorded in the Qurān. They illustrate the fact that Muhammad received his knowledge of sacred history second-hand. The stories, as given by our author, are as follows:—

(*a*) The story of Adam and Eve; (*b*) The story of the Genii and Satan; (*c*) The story of the covenant with Adam and his posterity; (*d*) The story of Seth; (*e*) Of Enoch; (*f*) Harut and Maruth; (*g*) Of Noah; (*h*) Of Auj the son of Unaq; (*j*) Of Hud; (*k*) Of Shadid and Shadad; (*l*) Of the prophet Salih; (*m*) Of Abraham; (*n*) Of the Tower of Babel; (*o*) Of Ishmael; (*p*) Of the sacrifice of the son of Abraham; (*q*) Of Lot; (*r*) Of Isaac; (*s*) Of Jacob and Joseph; (*t*) The story of Zulaikha; (*u*) Of Joseph's exaltation in Egypt; (*v*) Of the meeting of Joseph and his brethren; (*w*) Of Joseph's meeting his father; (*x*) Of Job; (*y*) Of Shuaib; (*z*) Of Moses; (*a'*) Of Moses' slaying the Egyptian; (*b'*) Of Moses' return to Egypt; (*c'*) Of the giving of the Law at Sinai; (*d'*) Of the Golden Calf; (*e'*) Of Korah; (*f'*) Of the Red Heifer; (*g'*) The story of Al-khizar; (*h'*) Of Balaam; (*l'*) Of the wilderness and the death of Moses; (*m'*) Of Elijah; (*n'*) Of Jonah; (*o'*) Of Talut and Jalu, (David and Goliath); (*p'*) Of David; (*q'*) Of Solomon; (*r'*) Of Zacharias and Yahya (John the Baptist); (*s'*) Of Mary and the birth of the Messiah; (*t'*) Of Jesus' ascent to Heaven.

The Author's inference drawn from these stories.

The best of the teachings of the Arabian prophet is to be found in connection with these stories. Comparing these teachings with the history or biography of Muhammad, we find in them the form of a religion, but a religion without life. This is true of all man-made religions. The religion of life is from God alone. The religion of Islām has not this mark of a God-given religion.

The biography of Muhammad reveals the fact that Muhammad made himself king of Arabia, and that he secured this dignity by political sagacity, just as the late Raja Runjit Singh secured supremacy in the Punjab. He was successful, but this success does not prove his prophetic claims.

The teaching of Muhammad on its doctrinal side (see Chapter I) fails to satisfy the longings of the sincere seeker after truth. In like manner the forms of worship, noted in the second chapter are unsatisfactory. They are lifeless. When we come to the narratives related above, we see how ignorant he was of the Former Scriptures. We cannot fail to see how he has jumbled together the tales which he heard from others, rendering many of them absolutely meaningless. Nothing more clearly confirms this judgment than the efforts of enlightened Muhammadans to repair and revamp Islām so as to improve its appearance. By rationalistic and fanciful interpretations they strive to impose upon it a gilding, which it never bore before.

The author therefore concludes that the teachings of Islām are not divine, as claimed by Muhammad, but have their origin in himself. A portion of them came from his own genius, which was not greater than

that of many other men. Another portion of these teachings had their origin in his own desires, which were those common to humanity. A still further portion he received from others. Even in his most exalted flights, he never reached the sublimity of the Bible.

In his attempts to state the facts of Scripture History, Muhammad confounded the Mary of the Gospels with Mary the sister of Moses and Aaron. In like manner he confounded Zachariah, the father of John the Baptist, with Zachariah, one of the ancient prophets! Worse than this, he confounds Herod and Herodius with Ahab and Jezebel!! These and many similar errors must be accepted as truths by every man who would become or continue to be a Muslim.

The style and language of this book are in the usual plain and terse form of Dr. Imād-ud-din. He makes no show of learning, never strives after literary effect, but is satisfied with a clear setting forth of facts and the inferences from the same.

There is nothing offensive in this book, excepting the truth which he elicits concerning the teachings of Muhammad. He is careful to set forth what is true as well as what is false, and so by fairness to give the reader a clear statement of the truth he would impress upon him.

This book should not only be kept in print, but should be widely circulated among enquiring Muslims.

The printing of the edition reviewed is excellent. It is a pity it is not more widely known. Our Religious Tract and Book Societies have much to learn as to the art of advertising their best works.

The review of Dr. Imād-ud-din's writings thus far have had reference to his refutation of Orthodox Islām. Our

author was not satisfied with that. He was a progressive student of all the religious movements in India and especially of those among his former co-religionists. We shall now review his writings upon the more progressive movements among liberal English educated Muhammadans, especially those of the Sayud Ahmadies and the followers of Mirza Ghulam Ahmad of Qādian.

5. The Tanqīd-ul-Khiyālāt (*A Criticism of Thoughts*) published by the Punjab Religious Book Society, Lahore, in Urdu, Arabic type, 4 parts: Part I, 48 pages, 8vo.; Part II, 24 pages, 8vo.; Part III, 30 pages, 8vo.; Part IV, 56 pages, 8vo., paper cover. Price, 2 annas each.

Of all the writings of Dr. Imād-ud-din, none exhibits more clearly the grasp of his intellect and the profundity of his knowledge than these four booklets or tractates addressed to the rationalistic teachings of Sir Sayud Ahmad Khān, C.S.I. The subjects of these four tractates are:—

(1) Is the Human Intellect the only Spiritual Guide of mankind?

(2) The Old and New Islām.

(3) In regard to Prophets or Apostles.

(4) On the question of Revelation and Inspiration.

We will give a *resumé* of the argument of each of these in order.

TRACTATE No. I.

Is the Human Intellect the only Spiritual Guide of Mankind?

In the introduction to this tractate the author explains his purpose to examine some of the statements of Sir Sayud Ahmad Khān found in his books, *A Commentary on the Qurān* and the *Tahzib-ul-Akhlāq*. A still further

purpose of the writer is to show the relation of Sir Sayud's position to that of Christianity in order that Christians may better understand it.

The author first states *Sir Sayud's position:* that *Reason alone is a sufficient Guide* (Tahzib-ul-Akhlāq, Vol. I, pages 13 and 14). This position is shown to be untenable by proving man's need of a revelation from God. Reason has a large place in the affairs of men. But reason cannot teach us anything that is satisfactory as to the origin of the Universe. Philosophers, unguided by revelation, have never been able to agree as to *how* it came to be. Even if a Creator be postulated, what can reason tell us as to His *purpose* in such creation. No more can reason decide for us the question as to the souls of men. What are they? Whence came they? Whither are they to go? Finally, reason, unaided by revelation, cannot give a sufficient account of religion and the future life. The most that reason can do is to lead us up to a point where we feel our need of a more exalted and enlightened Teacher. But reason alone can never satisfy the aspiration and yearning of the human heart. It is here that Divine Revelation comes in to tell us about the Final Cause to which reason points us, and explain who He is, what we are, and why He made us, and the universe in which we live, and where we are destined to go. Reason alone cannot satisfy us as to these things. Man needs the revelation from God contained in the Bible.

The author insists that the postulates of Sir Sayud Ahmad, that "there can be no faith without reason," and that "the religion of Islām is a rational Faith," are alike misleading, and in the sense intended both are false. The thing that can be understood does not afford a ground

for faith ; for faith reaches into the realm of the unseen and believes on the authority of God : *e.g.*, the Christian's faith in the Future Life, the nature of Heavenly existence, &c. The statement that faith must be based upon knowledge, so that we may be as sure of our religious beliefs as we are sure that $10+3=13$, is admitted, but it is denied that the knowledge, discoverable by the human reason alone, is capable of producing such conviction. On the contrary, faith, based upon the revelation of God's word, rests upon ground more stable than, or at least as stable as, the belief which rests upon reason operating within the realm of the human intellect.

The claim of Sir Sayud Ahmad that the Qurān presents a rational ground of belief in the matters of Divine Revelation is discussed with considerable warmth, showing how that even with the aid of Divine Revelation in the former Scriptures the Qurān is wanting. The assertion of the Sayud that Christians believe in three Gods is declared to be a gratuitous misrepresentation, because no Christian would deny the Jewish belief in the Divine Unity ; not only so, but he would refuse to recognise as a Christian the man who would do so. The doctrine of the Trinity as held by Christians is not a rejection of the Divine Unity. His faith in the Divine Unity is based upon the Divine Revelation of the Bible. He does not believe in the God of Reason.

At this point the Maulvie boldly charges Sir Sayud with deliberate misrepresentation when he says that the Apostle John denies that God is One God, teaching that He is Three. "After this," says our author, "we may be justified in refusing to accept any statement of fact made by the Sayud until we have seen his authority for it!"

In reply to the Sayud's claim that since Jews and Christians differ as to the interpretation of the Scriptures common to both, Muslims cannot believe the Bible, the Maulvie points out that upon a similar ground the Sayud should not believe in Nature, as interpreted by human reason, since nothing is so patent as the differences in the interpretation of Nature among rationalists. One says that the world came by chance; another says it is eternal; still others declare that it was created, believing in a great First Cause (Illat-ul-Ullūl).

At this point our author calls attention to the nature of the Christian Evidences, and shows that the teachings of the Christian Scriptures are based upon the resurrection of Jesus Christ from the dead, a historical fact clearly established. He then shows how all the causes underlying the miracles of Jesus and His apostles are traceable to Christ as the First Cause whom Christians therefore believe to be God. He takes up the Sayud upon his own ground, when he (the Sayud) avers that since Christians believe *on authority*, they must ever decide for themselves what is authority, and that therefore they are after all dependent upon their own judgment. To this it is replied that if the Christian doctrines are not to be accepted on this ground, then it must be concluded that the Sayud's doctrine of reason cannot be relied upon. He then goes on to show the Reasonableness of Christian belief, based as it is upon a Divinely attested revelation. The rationalistic faith of Sir Sayud Ahmad Khān logically leads to the deification of Reason.

The tractate closes with an earnest exhortation to the reader to give heed to the Divine Revelation found in the Scriptures of the Old and New Testaments.

This section is of great value as a defence of the Inspired Word of God against the agnostic and rationalistic position. It is written in Dr. Imād-ud-din's usually earnest style; and with logic invincible he "slays his enemies."

TRACTATE No. II.

As to the Old and New Islam.

This is the second Tractate under the head of *Tanqīd-ul-Khiyālāt*. Sir Sayud Ahmad Khān, C.S.I., in his book *Tahzib-ul-Akhlaq*, sets up the following claims: (1) That the Islām of the past 1,300 years is not the true Islām, but a religion constructed by the so-called *Uluma* or Learned Doctors of Islām, who did not understand the meaning of the Qurān and Traditions; and (2) That the early converts to Islām speedily departed from the teachings of Islām and fell into the absurdities of the "times of ignorance."

The author tells us that when he first read these statements of Sir Sayud Ahmad he remembered that he had been a Mussalman, and the thought came to him that possibly in leaving Islām he might have misjudged the religion of his fathers. He gave close attention to all that the Sayud had to say, with the result that he was convinced that the notion, that modern Islām is not the Islām of the Qurān and the Traditions, is entirely mistaken. On the contrary he was reassured that the Islām of to-day is the same that was preached by Muhammad to his followers. The New Islām of Sir Sayud Ahmad Khān is not only not the Islām of the Qurān, but is a combination of the rationalism of the Brahmo Samaj and the teachings of that secular scholarship, which has

always arrayed itself against true religion. This he has clothed in an Arabic dress and combined with the Qurān and the Traditions, so that all Muslim Doctors declare him to be a heretic. The true Islām of Muhammadanism is the religion of Muhammad and of the Qurān and the Traditions.

There is nothing new in the world. The method of Sir Sayud is not new. Men have arisen among both Muslims and Christians, who have based their false teachings upon their Sacred Writings, and, by a false method of interpretation, have sought to propagate their errors. If Sir Sayud had set forth the real teachings of the Qurān and the Traditions and had thus shown that Muslims had departed from the teachings of their prophet, he would have won the praise of good men. But this is not what he did. As intimated above, he practically abandoned the religion of Islām and undertook to construct a new religion based upon a rationalistic method of interpreting the Qurān. Not only so, but he has felt himself obliged to write a new history of Islām, the gist of whose teaching is that Muhammad produced a Qurān which the Muslim world has failed to understand at the end of 1,300 years, and that its only true interpreter, the Sayud himself, has now appeared to enlighten the world! Surely, Sir Sayud Ahmad, with all his followers, must believe that Islām, as now current in the world, has been shown to be a false religion. For such a practical confession we are grateful. And yet we cannot admit that this exposure and defeat of Islām has been due to the writings of Sir Sayud Ahmad himself. This event has been due to the influence of the teachings of the Ancient Religion of the Old and New

Testament Scriptures, which not only exposes the errors of the Islām of olden time, but also the errors of the New Islām of Sir Sayud Ahmad as well.

The truth is that Sir Sayud Ahmad and his followers, being unwilling to accept the ever triumphant faith of the Christian, have proceeded to erect as it were a new line of defence—a defence, however, composed of sand. As Christians we should rejoice that these men have abandoned the old fortifications and taken refuge in the sand banks of rationalism. May we not hope that some of them will be brought to the truth of the Gospel? Our author here sets forth the principal characteristics of

The New Islam.

Sir Sayud Ahmad sets forth his new religion under the following watchword; "Islām is Nature and Nature is Islām" (Al Islāmo hayal Fitrato wal Fitrato hayul Islāmo). Upon this our author remarks that when it is remembered that the Sayud denies a Divine Revelation, Prophecy, Miracles, Inspiration and Incarnation, and that he yet professes a belief in One God, it can hardly be said that he belongs to any existent religion. And yet he claims to be a Mussalman! This may be in accord with the tradition which declares that if a man have no other object of worship except Allah, he will be admitted to Paradise irrespective of his character.

In regard to the doctrine of a Natural Religion, our author says that, if by a Natural Religion it be understood that a man is to be kept in his estate by nature, then this New Islām is the enemy of souls; for True Religion would save him from his natural estate. Sir Sayud Ahmad declares that there is no man who does

not believe in God. His faith may be limited to a mere recognition of the Divine Being, but it is nevertheless a faith in God. According to this teaching, it is impossible that any one should be an infidel; and, since this recognition of God is all that is needed for salvation, it follows that salvation should be universal. This, then, says Maulvie Imād-ud-din, means that Naturalism is Infidelity, because it renders prophets and a revelation from God unnecessary.

At this point, our author sets forth the necessity for the sending of the prophets. It is (1) To tell concerning God what the human mind could not discover; (2) To reveal the depravity of human nature; (3) To reveal the love of God, in order to show man his guilt and helplessness; (4) To show the true way of reconciliation in order to bestow upon men eternal life.

The Bible reveals to men the real unity of the Deity and teaches men how to honour and serve Him. The man who professes to believe in God as one and yet refuses to do his will, is really as guilty as an idolator. He has really two gods: one in his head, whom he believes, and another in his heart (self), whom he obeys! The Islām of the Qurān does have in it something of this "natural religion," because it strengthens the naturally evil desires of the heart. The True Islām of the Bible cultivates the higher nature and by purifying the heart makes man fit for heaven and the presence of God.

This section of the *Tanqīd-ul-Khiyālāt* is practically an essay on the religion of the Sayud Ahmadies. The style and language are in no way different from that of Part I. In some places, one is impressed by a somewhat dogmatic spirit; and here and there the reader can

hardly sympathise with the author's representations of his antagonist. A milder and more sympathetic spirit would have made the essay much stronger.

TRACTATE No. III.

On the Prophetic and Apostolic Office.

In his work, *Tahzib-ul-Akhlāq*, Sir Sayud Ahmad Khān defines a prophet to be a "man specially endowed with a genius to investigate and discover moral and spiritual truth alone. This genius or capacity is his inspiration."

The author of this tractate gives special attention to this definition and shows it to be inadequate and misleading. The word "alone," in this definition, is thought to be used in order to deny to prophets the power of working miracles, or of foretelling future events, and so to reduce them to the naturalistic level. It is then pointed out that the terms "moral and spiritual" as applied to the teaching of prophets need some modification, because man needs a moral status of a higher grade than that which belongs to the merely natural mind. For this reason, he would limit the word "moral" by some other word, as "divine," so as to distinguish between merely natural, or intellectual morality, and a divine morality. In like manner the term "spiritual truth" can only be applied to that knowledge of spirit which is divine, for who but God can fathom the depth of the human spirit, or describe its essence, not to speak of the multitude of human spirits in existence?

Again, the Sayud speaks of the "seeker after truth." Here our author says the Sayud raises a difficult question, for when we consider the vast multitude of men who

have sought after truth, and when we observe how they have differed among themselves as to what is truth, it is quite impossible to recognize all as prophets. Who then shall decide the question as to who among these many seekers after truth are the true prophets? Then the Sayud speaks of the prophet as a man who is "endowed with a genius," &c. But men are endowed with many kinds of genius, some ordinary and others extraordinary, depending often upon their physical make up. And yet, as a matter of fact, we find no perfect genius among men. There is no one that cannot make progress in knowledge. Indeed, he, who has learned most, is least satisfied with his attainments. Perfect genius is found only in the Great First Cause. The Sayud, therefore, cannot mean anything more by "a special endowment of genius" than that the prophet is more highly endowed than other men. But, as has already been pointed out, how impossible it is for any man to fathom, or to explain, the truths which belong to the region of *Spirit*. It is only possible for a man to tell what he knows, or has discovered: but no man can tell all that ought to be known, and hence the necessity for Divine Inspiration. Wherefore a prophet endowed with merely natural power to tell of moral and spiritual truth can never give us the knowledge that man needs. That must come to him through some one who is in touch with the Spirit of God. Many great moralists have appeared in the world, but none of them has approached the perfection of moral and spiritual teaching found in the Bible. Why is this? Because God alone can do God's work.

The author here draws the conclusion that Sir Sayud's naturalistic definition of a prophet is mistaken. The

true prophets of God were not mere geniuses, but were men moved by His Spirit to set forth those perfect teachings of the moral law found in the Word of God. These are teachings, which are exalted far above the findings of the natural genius of men.

The true prophets are, so to speak, God's interpreters. God revealed His will to them, and they, by His Spirit, made this will known to men.

According to our author's classification, there are three kinds of prophets:

1. Those through whom the will of God has been revealed in the Bible. These have revealed to us the Law of God and the end of that Law. Their credentials were miracles, prophecies, and the marvellous influences which have followed their teachings.

2. A second class of prophets consists of those who were filled by the Spirit of God, but whose ministry was to proclaim the teachings of the first class. These are the "Sons of the prophets." Their credentials were their adherence to the prophetic teachings of their masters and such manifestation of the presence and power of the Holy Spirit as satisfied men that they were from God.

3. The third class of prophets were those, who by the Holy Spirit gave themselves to the worship of God, and in song and praise gave themselves to prayers and thanksgiving. These depended upon the teaching of the first class of prophets and so were identified with them (see I Sam. x, 5, 6; I Chron. xxv, 1; and II Chron. xxix, 30). The second and third classes of prophets have always existed in the world. The first class was sent from God to lay the foundation. The second and third classes build upon that foundation. All these classes belong to the

same genus. All are on an equality as to reward, intimacy with God, moral character, faith, hope, spiritual blessing, comfort, joy, service, spiritual warfare, victory, life and light. The threefold division is given here simply to indicate the varied service of the prophets of God. Who can believe that these prophets are merely men, who give moral and spiritual instruction according to the special genius they may have inherited by nature? Merely moral teachers may be infidels, denying the existence of God, or heathens bowing down to idols, without hope or consolation. They can only say, "Alas! Alas! I am not as I ought to be! Pride, lust, hate, envy and selfishness are in my nature and I am a slave to this nature. The moral teacher tells me to leave off these vile things. But how contradictory the statements! It is not so much I that have taken hold of these evils as it is the evils that have taken hold of me! If some one will change my nature, then I may be able to give heed to these moral precepts. The moral teacher can give me no power to make this change, because he, like myself, is under the power of nature which is depraved. Only the Spirit of God can give this power. He not only gives instruction as to duty, but also bestows the power to obey. It is only thus that I can overcome the natural evil within me."

Here follows a digression as to the nature of the prophetic office, in which is set forth the truth as to the Divine inspiration necessary for that office, thus distinguishing between the True Prophets and the *Geniuses*, whom Sir Sayud Ahmad would dignify with the prophetic name. He here also points out that such characters as Ishmael, Lot, and the eleven brothers of Joseph, who are

called prophets in the Qurān, have no claim to the office even on the low level of Ahmadism.

Note.—This is a most useful booklet. It touches upon the crucial points of discussion between Christians and Rationalists of all classes, including the followers of Sayud Ahmad, the Arya Samaj, and to some extent the Brahmo Samaj as well. It should be widely circulated.

TRACTATE No. IV.

On Revelation (Wahi) and Inspiration (Ilhām).

This Section of the *Tanqīd-ul-Khiyālāt* is devoted to an examination of Sir Sayud Ahmad's position on the subject of Revelation and Inspiration. By way of introduction the following points are noticed.

1. The terms *Wahi* and *Ilhām*. These are Arabic words which the Sayud seems to regard as synonymous. Muslim authorities, however, make a distinction: *viz.*, that *Ilhām* is general in its meaning and may be applied to those who are not prophets, whereas *Wahi* can only be predicated of the prophets. The author illustrates this point by quotations from the Qurān.

According to Muslim scholars, *Wahi* means *a suggestion from God*. This suggestion may come to prophets in various ways: *e.g.*, by *a voice from God*, or by an angel who comes from God with a message, or by an inward impression. Whenever the word is applied to others than the prophets, it is to be regarded as synonymous with *Ilhām*. In one place in the Qurān, Sura-i-Nahl, it is applied to *instinct*, *e.g.*, of the bee, when it makes its comb for its honey. This use of the word has led Sir Sayud Ahmad to adopt his view of inspiration, as

indeed he confesses. The Bible teaching on this subject is clear. Inspiration there applies only to the *Divine afflatus* by which the sacred writers were led to record the truths of God's word. For this reason, their writings are called *the Word of God*.

2. Attention is again called to *the need of a Divine revelation under inspired authority*. This is needed in order that men may have a right knowledge of God; that they may understand His will; that they may learn how to do His will, and that they may know whence they came and whither they are going. These things cannot be learned from nature. It is appropriate that God should meet this want of His creatures. This He has done by those revelations contained in the Bible, which is the Word of God, as is proven both by *external* and *internal* evidence.

3. At this point our author notices *the points in which the Bible revelation surpasses the teachings of merely natural religion*. The argument is based first upon external evidence: the evidence drawn from miracle and prophecy. First, then, he takes up the argument from miracles, noting the following points:—

(1) The Bible miracles are matters of fact. The evidence of their reality is indisputable. The contemporary testimony of even enemies was not that they did not occur, but that they were wrought by Satanic power.

(2) The Bible miracles occurred at appropriate times and in ways worthy of God, and so become worthy exponents of the power and love of a holy God.

(3) The Bible miracles were in their nature worthy of the character and attributes of God.

(4) The Bible miracles always set forth the teaching of God to men.

The argument from prophecy is as follows:—

The human mind naturally recognizes God as all-knowing.

We are reminded that the prophecies of the Bible are many and varied. Two-thirds of these prophecies have been fulfilled literally, those which are unfulfilled relating to times yet future. The prophecies fit in with the teaching of the Bible in such a way as to confirm their divine character.

Here our author turns from the external evidence to the evidence which is internal. These are declared to be satisfying to the minds of all sincere inquirers after God's truth. He notes:—

(1) That the power of the Word impresses us with its supernatural character.

(2) The Bible fills the mind with a conviction that its Author knows the secrets of the heart.

(3) It is life-giving, filling the heart with new desires after purity of life and also gives power to live a better life.

(4) The Bible gives light. No matter how great or profound one's knowledge, he feels that there is a brighter light.

(5) It always points man to a pure and holy way.

(6) It impresses one as being full of love, wisdom and righteousness.

For these reasons, one comes to realize that the Bible is the Word of Him, who is all-wise, loving and holy.

Here the author comes to the crucial questions as to

4. How *the prophets were inspired.* It is noted that the main point of interest to mankind is the *fact* of inspiration rather than the *modus operandi* involved in the *how.* It is difficult for us to understand or comprehend the natural. How much more difficult to comprehend the supernatural? Wherefore, as in the presence of certain natural phenomena, we can only say that they are due to the powers of nature, so in the region of the supernatural, we may say of inspiration, for example, that it is due to the power of God's Spirit operating upon the minds of the prophets in such manner as to make known to them the things which God would reveal to men.

After this lengthy introduction the learned doctor addresses himself to the subject of this booklet.

Revelation and Inspiration.

Speaking of the *Tahzib-ul-Akhlāq*, as that work of Sir Sayud Ahmad Khan in which he expounds the Nature doctrine of Inspiration, our author now expresses his purpose to consider a few of the fundamental principles underlying it.

(1) The first statement of Sir Sayud's, which is here noticed, is the assertion that he cannot believe in an inspiration, which may be likened "*to pouring water into dry water courses,*" but that he can believe in an inspiration, "*which is like a fountain of water ever giving forth a stream of water.*"

By this dogma, Sir Sayud is understood to repudiate an inspiration which comes from above, *i.e.*, from God, and to accept an inspiration which is given by nature, *i.e.*, *special genius or talent.* This position is shown to

be an absolute rejection of a supernatural revelation. Nevertheless

(2) The reader's attention is called to the fact that Sir Sayud seems to claim the guidance of a perfect revelation of nature. How he can call the revelation or inspiration of nature perfect passes comprehension, when it is remembered that nature reveals nothing in regard to the great questions of sin, salvation, or a future life.

Our author admits that Sir Sayud's teaching as to inspiration may be true, so far as the Qurān is concerned, it being in truth a merely human composition. Moreover, it is significant that he is willing to admit what Christians have always claimed in regard to the Qurān. But when he proposes to reduce the inspiration of the Bible to the level of that of the Qurān, Christians are unwilling to accept his dictum. Sir Sayud Ahmad promulgates his theory of inspiration on the basis of what he calls the four conditions of intellectual life. These so-called conditions are taken up *seriatim* and treated briefly as follows:—

(1) Natural intelligence (*tarbiyati halat*) or conscience. Our author points out that conscience and knowledge are here confounded; the conscience being the *moral sense*, while knowledge or intelligence (*tarbiyati halat*) depends upon acquisition.

(2) The power of the mind to secure the mastery of any branch of knowledge of science by progressive attainment. In regard to this characteristic of the mind, our author remarks that this is none other than that which the Sayud had already called *tarbiyati halat* or natural intelligence.

(3) The third characteristic of the human mind, according to Sir Sayud, is what he calls "sudden apprehension," or the ability of suddenly perceiving what before had defied the most careful study. This sudden breaking in of light is said to be of the nature of inspiration.

Our author refutes this statement by pointing out that what is here called inspiration is nothing more than the ordinary and natural result of a process of ratiocination. Elsewhere the Sayud himself insists that mere inferences are not to be regarded as inspiration. This being admitted, his theory as to "sudden apprehension" must fall to the ground.

(4) The last characteristic of the human mind, emphasized by Sir Sayud, is that "natural genius" or "gift," which some men have irrespective of education. Here the Sayud has his eye upon the *prophet*, while in No. 3, above considered, he had in mind *the scholar*. If by "gift," the allusion is to the characteristics of those among the Jews, who were in the "school of the prophets," and whose *gifts* have ceased to be manifested, may it not be said that the Sayud has here unconsciously returned to confess what he before denied, *viz.*, that the inspiration of prophets was *a special gift* from God? For if this "gift" be natural to men, how is it that during centuries we see no manifestation of it? And, again, why was it limited to a few persons in a small nation and was unknown among all other nations?

This claim that the wonderful teaching of the prophets was due to natural genius must be abandoned, because if true, and if human nature is the same, this genius should have been seen operating elsewhere than in

Canaan, and during all ages of the world. It must then be concluded that the special gifts of the prophets of the Bible were not natural but supernatural.

Sir Sayud illustrated his claim by reference to the inspiration of poets. This illustration is declared by our author to be specious, but when considered it is rather confirmatory of the Christian contention, because poetic talent is not limited to any nation or time. All nations have had and still have poetic geniuses. Some of these too have belonged to the unlearned classes. It is therefore a natural gift and cannot be made to connote the spiritual and supernatural gift of Divinely inspired prophets.

At this point the Maulvie turns to Sir Sayud's further claim as to what he calls inspiration, as seen in the writings of the great deified men of the heathen world, the wisdom of the Egyptians and of the Hindus. It is shown that in so far as they have handed down any special knowledge of a moral or spiritual character, it may be conceded that they possessed such knowledge, but it cannot be proven that they were the authors of it. Who can prove that they did not receive it from some inspired source? Then turning to the Vedas of the Hindus, the Maulvie shows how absolutely they are wanting in the exalted teaching claimed for them. It follows from this showing that these poets and *rishis* cannot be catalogued along with that galaxy of Hebrew prophets, who were the subjects of supernatural inspiration.

Here the Doctor presents several instances of special revelation made to Abraham and Moses, to show the impossibility of accounting for the phenomena of prophecy

by any reference to natural endowment. These instances are the future events foretold by the patriarch, as well as the special knowledge they had of God—not merely of God *as being*, but of *the being* of God.

Sir Sayud claims, "that Muhammad, although he was unlettered and without the advantages of a theistic environment, yet by reason of his natural endowment, never worshipped idols, and always held the true doctrine of the Divine Unity."

On this point the Maulvie proves that Muhammad was for many years an idolator; that, while possibly unable to read, he was nevertheless in touch with Jews and Christians in Makkah and Madina and learned much from them. Not only this, but he had intercourse with the world as a traveller and a trader, so that it was not, in his case, wonderful that he should become acquainted with the great fundamental ideas of men in regard to the Deity, *viz.*, a Pantheistic unity or a Theistic Oneness. He adopted the Theistic idea in its baldest form. His knowledge was acquired from his intercourse with others, and not by even a natural special *genius* or *gift* of his own.

Turning now to the claim of the Sayud that the marvellous reforms, wrought in Arabia by Muhammad, in Europe by Luther, and in India by Keshab Chander Sen, were due to inspiration, the Maulvie differentiates very clearly between such manifestation of special illumination and that light which emanated from the prophets. He then clearly demonstrates that in all such cases there is nothing more than the ordinary exercise of the human intellect, enlightened as it may be by the truth which has come to men through the word of God.

The question of a general manifestation of Divine grace is here discussed in order to refute the assumption of Sir Sayud, that if there were a special revelation of God to inspired prophets at any time, there should be a later manifestation now.

To this it is replied, that if by inspiration we are to understand with the Sayud a natural genius, then his claim would have to be admitted. But if we mean a supernatural revelation, then the claim is a *non-sequiter*, because the need of such revelation having been supplied, there could be no reason for giving another: just as God having created one universe, needs not to create another.

The last argument of Sir Sayud, which Dr. Imād-ud-din notices in this tractate, is that if we assume that inspiration is one of the faculties of the human mind (as he does), then it follows that this faculty will manifest itself in men differently, according to their capacities. In some it will be weak and in others strong. This position, says our author, reveals the nature and insufficiency of the inspiration and revelation possible in accord with this theory. As already noted in the beginning, it leaves men in the dark as to the great matters relating to God, the soul, salvation and the future life. The Nature doctrine thus proves its own insufficiency, and must be rejected as something very different from the inspiration of the holy men of old, through whom God has revealed Himself in the Bible.

Note.—The style and kindly spirit of this booklet, like that of the series thus far published, commend these able refutations of the specious teachings of Sir Sayud Ahmad Khān. No man has done so much to shake the

foundations of old fashioned Islām in India; and again no man has done more to revive an interest in Islām among educated Muslim youth than has Sir Sayud Ahmad Khān. Maulvie Imād-ud-din has done splendid service in unmasking the weak points in this Rationalistic New Islām.

These books should be widely circulated among the educated Muslims of India.

6. The Tauzīn ul Aqwāl. (*The Weigher of Opinions, an exposure of the Doctrines of Mirza Ghulam Ahmad of Qādian.*) Printed at the National Press, Amritsar, 1893. Sold at the Punjab Religious Depôt, Lahore, 56 pages, Royal 8vo. Price, 4 annas.

In the Preface the author states his reasons for writing this book. The following, taken from the title-page, sums up these reasons:

"This book was written by the Rev. Imād-ud-din Lahiz, D.D., that uninformed people may be made acquainted with the career of 'the Mirza Sahib,' and thus, saving themselves from his deadly teaching, they may lift up their eyes towards the Truth."

The subject-matter of this little volume is presented under six main heads, which form six chapters.

A special interest attaches to this book, as it is an exposure of the teachings of the false Messiah, Mirza Ghulam Ahmad of Qādian, a man who, notwithstanding the absurdity of his Messianic pretensions, nevertheless has drawn to himself a considerable following of educated and influential Muslims. We will endeavour to give some account of this exposure in the order of the chapters under review.

Chapter I. *An Account of the Mirza Ghulam Ahmad.*

The Mirza is descended from an influential Moghul family. He is rich; and so is able to spend his time in literary pursuits. Although he has studied Arabic, he cannot be regarded as a great scholar. His father was a hakīm, or native physician, and thus it is that the Mirza Sahib has some knowledge of medicine. His family and relatives were all enthusiastic votaries of Sufiism, a fact which explains much in the character of his mystic teaching concerning the Messiahs, of which he claims to be the last.

Mirza Ghulam Ahmad has published eleven books, of which the *Burahin-i-Ahmadi* (The Teachings of Ahmad) is the most important. This book comprises four volumes, "full of senseless statements, which no man can read with profit. It is written in a confused style, with long and exceedingly complex sentences. This style, however, is adopted by the Mirza, on the general principle that such confused and interminable sentences are incapable of a reply!"

Chapter II. *In regard to the Sentence of the Muhammadan Doctors denouncing the Mirza as an unbeliever.*

This formal declaration was written by Maulvie Muhammad Hussain of Batala. It is signed by more than 200 Maulvies. The orthodox mullahs hold him to be an atheist or an infidel. Our author, however, regards him as a designing person, who is seeking personal preferment by advancing the claim to be the Messiah, whom Muslims expected to appear at the close of the thirteenth century of the Hegira. Our author warns him of the fate of the Soudan Mahdi.

Chapter III. *In regard to the Messianic Claims of Mirza Ghulam Ahmad.*

The writings of the Mirza may be divided into two classes: (1) those in which he claims to be possessed of the Spirit of inspiration and revelation, vouchsafed to the prophets; and (2) those in which he claims to be the Messiah to come, according to the teaching of Muslim tradition. He also claims to work miracles, but they are *spiritual wonders* in raising dead Muslims to newness of life. Accordingly he is, so to speak, *the spirit of the Prophet and of the Messiah, i.e.*, of Muhammad and Jesus Christ. In accord with this conceit, he is striving to work out a reconcilement of Christianity and Islām. For example, he explains away the offensive doctrines of the Divine Sonship of Christ and of the Trinity, by saying that by the Sonship is meant the Sonship of Disciples; and by the Trinity, the threefold forms of Divine love.

The Mirza Sahib, following in the footsteps of Muhammad, has his Ansārs (Helpers), the chief of whom are Hakīm Nur-ud-din, Ghulam Qadir Fasih, and Maulana Muhammad Absan.

Chapter IV. *The Claim of Mirza Ghulam Ahmad to be a Prophet and that that Prophet is the Ahmad of Sura-i-Saf.*

The Doctor now takes up the prophetic claim of the Mirza. He notes the fact that there are two classes of prophets: the true prophets, who have the seal of Apostleship, and false prophets, who have no such credentials. The Mirza Sahib claims to be a true prophet, but, since he has failed to exhibit the credentials of the true prophet, he must be regarded as a false

prophet. Here our author charges him with being "a bad man," because any man who will pervert the Scriptures in order to accomplish selfish ends, is a bad man. A bad man cannot be a true prophet.

The Mirza claims to be the "Ahmad" (Paraclete) of Sura-i-Saf. The learned Maulvie then enters upon a description of the various claimants to the position of "Ahmad." He speaks of four.

1. Shaikh Ahmad, of Sirhind, who died 134 A.H. (756 A.D.).

2. Sayud Ahmad, Ghazi, of Rai Bareilly. This man was of humble origin, without education and plain as to his manner of life. Hearing of one Shah Abdul Aziz of Delhi, he started for the Moghul capital to become his disciple. Now it happened that Shah Abdul Aziz had two opponents in the persons of two Maulvies by name Ismail and Abdul Hai, "who, meeting Sayud Ahmad in the Bazar and learning of his intention to become the follower of Shah Abdul Aziz, prostrated themselves before him and made him their master. Then, taking him into the city, they proclaimed him as the great Leader sent by Allah to restore Islām. He soon became a great man and had a large following. Shah Abdul Aziz sank into mediocrity and disappeared. The Sayud, however, set up a standard on the Beluch border and undertook a *Jāhād* against the Sikhs. He was defeated and slain in Sindh in 1827 A.D. His followers, however, believe their Leader to be still alive somewhere in the mountains."

Dr. Imād-ud-din tells us, in the book under review, that the Mirza teaches his followers the same kind of

doctrine as did Sayud Ahmad, Ghazi. In proof of his statements he refers the reader to the Mirza's books *Taqwiat-ul-Iman* and the *Fatah-ul-Islām*.

3. The third Ahmad was, according to Dr. Imād-ud-din, Sir Sayud Ahmad of Aligarh, who distinguished himself as the founder of what he calls the New Islām. By a rationalistic interpretation of the Qurān he undertook to restore the waning fortunes of the crescent. His weapons were purely intellectual.

4. The fourth Ahmad is Mirza Ghulam Ahmad of Qādian. He holds to the rationalistic principles of interpretation inaugurated by Sir Sayud Ahmad Khan, but follows the lead of Sayud Ahmad, Ghazi, whose interpretations of the Qurān were neither that of the prophets, nor that of the philosophers, but were rather those of a madman! "The Mirza does not now seem to aspire so much to be Ahmad the Fourth, as to be Ahmad the First (Muhammad)." This statement is based upon the fact that he had claimed to be the "Ahmad" of the Qurān.

Chapter V. *In regard to the Second Coming of Christ.*

In this Chapter the author lays stress upon the teachings of the sacred scriptures of Christians, Jews and even Muslims as to the Second Person of the Holy Trinity. The author maintains the doctrine of Christ's Divinity as set forth in the Athenasian creed. This is set over against the teachings of the Mirza Sahib of Qādian, who now claims that Christ is the Son of God in a mystic and figurative sense. By reference to the teachings of the Muslim traditions and comparing the same with the Jewish belief as to the Angel of the Covenant, the author finds a confirmation of the Gospel teaching as to the Sonship of Christ.

Chapter VI. *A refutation of Mirza Ghulam Ahmad's Claim to be the Messiah.*

In setting up this claim of Messiahship, the Mirza has laid hold on two traditions: One a Persian tradition to the effect that "A person shall appear in Persia and shall be wise above all others:" the other, a Syrian tradition to the effect that, "when Christ comes, he will descend upon the minaret of the great mosque in Damascus."

In the interpretation of these traditions the Mirza claims that they refer to himself. Qādian is Damascus, and he is the Messiah now descended upon the earth!

Our author challenges the Mirza to establish his claim to Messiahship by an exercise of the three-fold office of prophet, priest and king, in words something like these: If he be a prophet, how shall he reconcile his claim with that of Muhammad, who claimed to be Ahmad the last of the prophets. If he be a priest, then let him build a Temple and accept the doctrine of Atonement, which he now rejects. If he be a king, let him settle it with the Government. If he claim the whole three offices of the Messiah, then let him tell us where he will be crucified, raised from the dead and ascend to heaven as king of kings." Finally he calls upon him to repent of his blasphemy. He concludes the Chapter by an ironical reference to the Sufiism of the Mirza and his fathers, who by meditation upon the name of Muhammad strive to become absorbed into the Apostle of God (*fana fi'r-rusul*), and then by the meditation of an Apostle to become absorbed into Allah (*fana fi'l-illah!*)

Chapter VIII. *On the Holy Trinity and the Holy Spirit.*

The teaching of Mirza Ghulam Ahmad of Qādian

concerning the Holy Spirit (*Ruh-ul-Quds*) is contrary to the teaching of both the Bible and the Qurān. Indeed this teaching is stigmatized by the Maulvie as infinite absurdity and impudence indescribable.

In order to expose the error of the Mirza the Maulvie sets forth the true doctrine of the Trinity. The following are the heads of the statement:—

(1) The Bible from Genesis to Revelation teaches the doctrine of the Trinity. The Holy Spirit was before Creation.

(2) All the prophets of the Bible knew the Spirit and received their inspiration from Him (1 Pet. i. 21).

(3) Whence did Muhammad receive his inspiration? If not from the Holy Spirit, he was not a prophet. Here Christians and Muslims find a *crux*.

The Qurān, says the Maulvie, mentions the Holy Spirit four times. Three times in passages applicable to Jesus as the Messiah (Sura Baqar 11 and 33 Ruqus, and Sura Maida 5 Ruqu). Once only is it applied to Muhammad (Sura-i-Nahl 14 Ruqu).

The Commentators give five names as equivalent to the words Ruh-ul-Quds (Holy Spirit): (*a*) Gabriel, (*b*) Jesus, (*c*) The Gospel, (*d*) A great name of God, and (*e*) The Spirit of God. The last of these alone is the correct name. But Muhammad thought the Holy Spirit (Ruh-ul-Quds) was Gabriel, who was the source of his revelation. Hence Muhammad's inspiration is false, because it was not from the Spirit of God.

Abdul Karim Jilani, in his book *Insan-i-Kamil* (The perfect man) says *the Spirit of God is the Spirit of all spirits, who was not created, but who has subsisted in God from all eternity*. He says, "It is not lawful to call Him

a creature. He is one of the 'mouths' of God, and by Him all things were created. He breathed into Adam, and all human and finite spirits were created, wherefore He is the Spirit of all spirits." And yet this man, with this remarkable belief in the eternity of the Spirit, was an opponent of Christians, believing them to hold to a doctrine of Trinity consisting of God, Mary and Jesus! He himself believed in a Trinity of Jesus, Holy Spirit and Allah, and did not know he was practically a Christian Trinitarian!

In this somewhat ingenious way the Maulvie shows how it is possible for even a Muslim to draw from his Qurān the doctrine of the Trinity.

The conclusion is that the Mirza Ghulam Ahmad has not accepted the teaching of the Qurān and Tradition. This conclusion does not seem very clear, but seems to be that since so respectable an authority as Abdul Karim Jilani drew from the Qurān the doctrine of the Trinity, the Mirza and Muslims in general by rejecting the Christian doctrine thereby place themselves outside the faith of even true Muslims.

Chapter VIII. *On Who is the Ruh-ul-Amīn?*

Mention is made of the Ruh-ul-Amīn in Sura-i-Shura 10th Ruqu, who was sent to Muhammad with the Word (Qurān). Muslims claim that this Ruh-ul-Amīn is Gabriel, but our author challenges them to show a single passage of the Qurān which teaches such a doctrine.

Again in Sura-i-Naml, Satan is called "Amīn;" and, in several passages, apostles, Makkah and heaven are called "Amīn."

In the Sura al Taqwir, a distinguished person is called "Amīn," and on this passage the commentators rely

for the Gabriel application above mentioned. But the attributes of this "Amīn" cannot apply to Gabriel. There it is said of the "Amīn," that he is "endued with strength, of established dignity in the sight of the possessor of the Throne, obeyed *by the angels under his authority*, and faithful," &c. Muslims believe Muhammad to be greater than Gabriel, but here the "Amīn" is greater than Muhammad. Our author believes that Muhammad got his "Amīn" from the Bible, where Jesus is spoken of as "the Angel of the Covenant" (Mal. iii.; Rev. v.; I Pet. iii. 22; and Heb. ii. 8; I Cor. xv. 27-28). By a learned disquisition our author shows that the SUMA AMĪN of this passage can only apply to Christ the Son of God.

Chapter IX. *Who was the Gabriel of the Qurān?*

The text of this Chapter is found in Sura Baqr (Cow), 12 Ruqu (v. 96), "Say, whoever is an enemy to Gabriel (for he hath caused *the Qurān* to descend on thy heart by the permission of God,") &c.

The Maulvie says (1) this Gabriel was not the Gabriel of Daniel, for then his message would have been in accord with the Word of God. But (2) He was an Evil Spirit in Human form* (I Cor. xi. 14). The Maulvie further says,—"Sir Sayud Ahmad taught that this Gabriel was Muhammad's *mind.*" This seems to be the truth.

Chapter X. *Who was the Shadid-ul-Qua?*

In this Chapter the Maulvie adduces new reasons for believing this Angel to have been an incarnation of Satan.*

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* The reader is referred to Wherry's Comprehensive Commentary on the Qurān, Vol. IV., p. 91, note on Chapter 53, 11.

Chapter XI. *On the Objections of Mirza Ghulam Ahmad to the Divinity of Christ.*

These objections are the ordinary objections of Muslims, which have often been answered. The Maulvie shows that the objections found in the Qurān were based on Muhammad's ignorance of the doctrine of the Bible concerning the Person of Christ.

Chapter XII. *On the Absence of any Proof that Islām is the true Religion.*

(1) There were no miracles.

(2) There was not even a supremacy in style and language in the Qurān.

We have given this much space to this little book chiefly because it enables us to understand better the claims and pretensions of the Mirza Ghulam Ahmad of Qādian, who not only styles himself the Messiah of the Twentieth Century, but who by his "Review" in English and "Al Hakim" in Urdu, poses as the great defender of Islām against all opposers. This attitude accounts for the later chapters of this book. They are intended as a refutation of the Mirza's objections to the Christian Faith.

The book has probably accomplished its purpose, but will also be of use to some one, who may undertake a more thorough exposure of the false claimant to Messiahship, Mirza Ghūlām Ahmad of Qādian.

THE WRITINGS OF BABU RAM CHANDRA.

Babu Ram Chandra was one of the first converts of the S. P. G. Mission, Delhi. The following lines written by the Rev. S. S. Allnutt give us a glimpse of the character and work of this really remarkable man :

" The influence which he exercised, especially during the later years of his life (he died in 1880), can hardly be exaggerated. There was a massive power about the man which was most striking, and, so far as my experience of Indians goes, unique. His strong, rugged features were a true index of the inner man. His prime was largely spent in controversy with Muhammadans, and he was, as his opponents admitted, at once a fair and redoubtable antagonist. But if as a controversialist he was dreaded, the respect in which he was held was very marked. This was especially seen in the position he occupied for some time before his death. A Kayasth by birth, he had been excommunicated, as was inevitable, at the time of his conversion. But gradually his consistent Christian life and his determination not to accept ostracism as debarring him from fellowship with his former caste-fellows led to his gradually being as far as the case permitted received back into his caste, and I have been assured by his caste-fellows that without compromising his position as a thorough Christian he was at the time of his death virtually the head of his community in Delhi, consulted by them in matters affecting the life

of the *birādari*, and loved and respected by all who knew him."

The two books, which we propose to notice in this review, are the *Ijāz-i-Qurān* and the *Tāhrif-i-Qurān*. The characteristic of these works most noticeable is their aggressiveness. The author carried the war over into the enemy's territory; and, using their own method of attack, he brought confusion to his adversaries. This is a noteworthy characteristic of the titles of his books as well as of their contents.

We will notice them in their order.

1. The Ijāz-i-Qurān (*the Qurān Refuted*), by Master Ram Chandra of Delhi. Punjab Religious Book Society, Lahore, 158 pages, 8vo., paper. Price, 4 annas.

The author discusses the subject of this book under five heads forming as many chapters. The reader may not know that in the absence of miracles in the Qurān, the Muslim puts forth the claim that *the Qurān is itself a miracle*. That an unlearned man like Muhammad should produce such a book as the Qurān, a book inimitable in style and language, a book withal full of matter so far beyond the capacity of an ignorant man to produce, is incredible except upon the theory that he received it as a revelation from God. Hence the various sections of the Qurān were called *āyāt* (signs) and are thereby declared by the revealer to be divine. With a purpose to refute this claim of Muslims, our author first undertakes to explain this apparently miraculous element in the Qurān.

Chapter I. *In Explanation of the Miracle of Revelation* (*Wahi*).

In this Chapter Babu Ram Chandra shows that the

facts and stories narrated in the Qurān, far from being of a miraculous character, were learned in the ordinary way. If this be true, it follows that the fact that Muhammad was not present when the original scenes were enacted cannot be made the ground of a claim that such knowledge must have been received in a miraculous manner, *i.e.*, by revelation (Wahi). For example, the story of Noah, mentioned in Sura Hud, Ruqu II (verses 48 and 49), is declared to be a secret history revealed to Muhammad and "his people," and that hitherto they had no knowledge of it. The author points out that Warraqa bin Naufal and other Jews in Makkah were well known to Muhammad, and that from these the story could have been learned. Similar instances of "special revelation" are mentioned in the Sura Yusaf and the Sura Qasas (Ruqu V.), where the stories of Joseph and Moses are related. The same remark applies here that was made above: they could have been learned from the Jews of Makkah, one of whom (Warraqa) was the uncle of Muhammad's wife Khadijah.

Chapter II. The author now enters in this Chapter upon *the question of the Personality of Muhammad's informers*, by whose aid the Qurān was written. No one denies the fact that the charge was made by the Makkah unbelievers that Muhammad received help in secret from certain Jewish neighbours, and that when he had thus prepared his message, he came forward as the Messenger of God, declaring the "special revelation" as one that came to him through the angel Gabriel (see Suras iii. 137; vi. 24 and 48, &c., &c.)

Our author says that some of the men, who thus aided Muhammad, were Jabir and Yasar, Christian artizans,

and a slave A'ash, also a Christian. Other names are mentioned by Baidhawi. From these Muhammad learned the main points of the stories and then dressed them up in his own language. Again in Sura Furqān, verse 5, we read: "The unbelievers say, *This Qurān is no other than a forgery*, which he hath contrived, and *other people have assisted him therein:* but they utter an unjust thing and a falsehood. They also say, These are fables of the ancients which he hath caused to be written down; *and they are dictated unto him morning and evening.*" The persons referred to here according to Baidhawi were Jews. Our author contends that the fact that these charges were made over and over again, and the further fact that Muhammad never could do more than deny them, abundantly justify us in our belief that these charges were true.

Chapter III. *On the Gabriel of the Qurān.*

In this chapter, Babu Ram Chandra proposes to prove that the Gabriel of the Qurān was a fraud, in that he was not an angel sent down from heaven, but a man, and a man who was either a Jew or a Christian. That Muhammad did write the Qurān in part at least, by the aid of others, has been established in Chapters i and ii.

At this point many additional reasons are adduced to prove that the "angel" who brought information to Muhammad was a man. In Sura Jinn (XXV) vs. 27 and 28, we read: "He causeth a guard (of angels) to march before him and behind him, that he may know," &c. Baidhawi interprets this to mean "a guard" to prevent evil spirits stealing the secrets of Heaven, or the perverting of them on their way from Heaven to the Earth. The meaning seems to be that the "guard" was

appointed to insure the transmission of the revelation to the prophet free from any diabolical suggestions. From this statement our author draws the inference that the Gabriel of the Qurān cannot be regarded as a reliable medium of communication and that he was not therefore the Gabriel of the Bible. Indeed the name Gabriel occurs but twice in the Qurān: (Sura Baqr, the cow) vs. 96 and 97). The commentators identify him with the "angel," or being, through whom Muhammad received his revelations. The author infers that the person, who is regarded as the medium of communication of revelations to Muhammad, was not an angel from Heaven, but some Jew or Christian on the Earth, resident within the precincts of Makkah.

Chapter IV. *On the Religion which the Qurānic Gabriel taught Muhammad;* viz., *the Religion of Abraham.*

In the Qurān, Muhammad speaks of the religion of Abraham as a hidden secret, which he was by special revelation permitted to make manifest, and this fact is put forth as an evidence of his apostleship. Now it must not be forgotten, that previous to the day of Muhammad's prophetic claim, there were many Arabs, who were neither Jews nor Christians, who professed themselves to be followers of the religion of Abraham. These men were known as *Hanifs*, or the Orthodox. They were deists and were the real source of Muhammad's deism, but when Muhammad learned that the Jewish and Christian Scriptures taught the doctrines of Abraham, he told his followers that he accepted all the Scriptures, nevertheless, he did not encourage his followers to read these Scriptures. It is, therefore, natural that his followers to this day should profess to believe all the Books

of Scripture, and yet refuse to read them as the word of God.

The founders of the Hanif sect were Warraqa bin Naufal, Ubaid Ullah bin Jaāsh, Asmān bin Hawaris and Zaid bin Amar. These men set out to discover the true religion. Warraqa became a Christian; Ubaid Ulla remained in doubt until he became a follower of Muhammad and fled to Abyssinia, where he accepted Christianity, in which faith he died. Of Asmān, it is said he visited the Emperor of Constantinople and there became a Christian. Zaid remained a deist, declining to identify himself with any religion.

It would appear then that Muhammad adopted the religion of the Hanifs, as already intimated above. In accord with their ideas, he wrote in Sura Baqr (ii) v. 135 as follows: "They say, become Jews or Christians that ye may be directed. Say, nay, *we follow the religion of Abraham the Orthodox*, who was no idolater."

Here our author points out that Orthodox Muslims in the past never spoke disrespectfully of the Bible, but professed to believe in all the Books. *And yet none of their commentators ever referred to the Bible to establish any point even in regard to matters mentioned in the Old Testament Scriptures.*

This spirit, says our author, was born of Muhammad himself.

Chapter V. *On the sense in which the Qurān is called a Miracle.*

In this chapter, our author endeavours to prove that Muhammad's claim, that the Qurān itself is a miracle, was not based upon its "incomparable style" but upon its contents, whose composition he declared to be

impossible to an ignorant Arab, because he not only did not know the facts of ancient Scripture, but his religious faith having been idolatrous, he could not have taught monotheism. Our author, in an appendix, considers this claim very fully and shows conclusively that the claim that the Qurān is a miracle cannot be maintained either upon the ground of the "incomparable style" nor of its contents. He shows that the Arabs, to whom the statement concerning the *Incomparable Qurān* was first made by Muhammad himself, did not so accept it. They said its stories had been learned from Jews and Christians, calling them "Tales of the Ancients." Again, the Jews and Christians at no time were convinced of the miraculous character of the Qurān. Still further, there is no evidence that the Arabian literati, contemporary with Muhammad, regarded his Qurān as incomparable in style.

The author makes a good deal of capital out of the story of Abdullah Ibn Sāad, one of Muhammad's secretaries or amanuenses, who, on one occasion, anticipated the thought of his master by exclaiming upon the words of Sura Mumin (xxiii. 2-14), "And blessed be God the best of Creators." Whereupon Muhammad commanded him to write that down also. Abdullah boasted that he also had been inspired to write a portion of the Qurān!

The style and spirit of this book are good and the method of treatment commendable, especially, because he bases his arguments upon the Qurān itself, occasionally quoting from Tradition to confirm his interpretation of the Qurān.

The argument in Chapter III. is not as convincing as

we should like. It is really a further illustration of the contention in Chapter II. The argument would be stronger if these two chapters were made one. The book is especially suitable for the better educated classes of Muslim readers.

2. The Tahrif-i-Qurān (*The Qurān Corrupted*), by Master Ram Chandra of Delhi. Punjab Religious Book Society, Lahore, 210 pages, 8vo., paper. Price, 4 annas.

Perhaps the most common reply of Muslims to the claims of the Christian Scriptures upon them is, that these Scriptures have been corrupted and cannot therefore be relied upon, except in so far as their teachings are in accord with the Qurān. In their zeal to establish this position, they are ready to fall in with every assertion of European infidelity or misbelief. Master Ram Chandra has taken them upon their own ground and shows them in this book that the Qurān itself lies open to the charge of being corrupted. The following is a brief outline of the argument.

Chapter I. *The text of the Qurān compared with that of the Commentary known as Tafsir Hussaini.* This chapter begins with an account of this Commentary and its author Maulvie Kamaluddin Hussain. In sections 2 and 3, the "various readings" of the Qurān are treated, showing them to be of such a character as to vitiate the credibility of its teaching.

The corruptions of the text are described in brief as follows:—

(*a*) Corruption as to *persons*, *e.g.*, using third person for the second as in Sura. Baqr. (Chapter ii.) 2, 79; (*b*) Corruption due to change of diacritical points; (*c*) Corruption of *words*, Sura Yunas, v. 40, and Hajr v. 8;

(*d*) Words changed; (*e*) Change of mood—Imperative for the Indicative, &c.; (*f*) Where sentences have been omitted.

Chapter II.—*Corruption of text revealed in the Commentary of Qazi Baidhawi.*

These are due to "exchange of words"; change in *number*, using singular for plural, and change of spelling; omission of conjunctive particles; change of words, *e.g.*, "*qisas*" for *qassas*; the insertion of words, *e.g.*, Chapter ii. (Baqr.) 240 (see Commentator Baidhawi). Words omitted and others added, *e.g.*, Chapter iv (Nisa) v. 15 and v. 102; doubtful passages, where by a change of words the meaning is obscured; correction of text by dropping words and substituting others instead; the adding of a word to establish the miracle of the splitting of the Moon (Sura Qamr), where by inserting a word (qadd) the splitting is declared to have already occurred, whereas the passage referred to a sign to be accomplished at the last day.

Chapter III. *The Qurān so much interpolated and changed as to be no longer acceptable as the Genuine Qurān handed down by Muhammad to his followers.*

The author cites as his authority for this claim the Sunni author Shah Abdul Aziz, who says the Shiah sect had changed the Qurān so as to advance their peculiar contention as to the Caliphate.

On the other hand, Shiah writers claim that the Sunnies changed the Qurān to suit their contention, by *leaving out* whole verses and even chapters.

Much is claimed by our author on the authority of Abdullah bin Saad, who is said to have admitted that errors had crept into the Qurān through copyists.

Still further, certain Shiah authors are cited, who assert that two-thirds of the Qurān, as originally given by Muhammad to his followers, has disappeared. Hence the text of the Qurān, now current, cannot be relied upon—Muslims themselves being witnesses.

Chapter IV. *The Sunnies as well as the Shiahs admit the Qurān to have been corrupted.*

Under this head, the principal witnesses are Sayud Maulvie Hamid Hussain and the Sunni Traditions of Bokhari and Muslim. A statement of Ayesha, the favourite wife of the prophet, is quoted on the authority of Sayud Hamid as saying that the Sura Ahzab (Chapter xxxiii) had 200 verses in it, but now there are but 73. She is also made responsible for the statement that the Sura Zariyat (Chapter li) has only one-fourth of its verses left. Another statement is made, on Sunni authority, to the effect that two entire chapters of the Qurān (called KHALLA and HAFAD) were suppressed.

Here follow many examples of verses, which once formed a part of the Qurān but are now wanting, *e.g.*, a verse known as *Hawas i Adam* and another called the *Verse of Stoning* (Ayat-i-Rajm). Two more verses according to the testimony of Ayesha, being written on parchment, were eaten by a goat!

Of course these statements, when admitted as true (and many of them are not denied), are explained by saying that the passages were abrogated. Still this seems hardly consistent with the fact that abrogated passages in the Qurān cannot be expunged.

The conclusion from the admissions of both Sunni and Shiah authors is that the text of the Qurān cannot be relied upon as genuine and uncorrupt. Mention is

made of a book called *Makhtum Ba Khawatain*, which is also said to have been given to Muhammad by inspiration (*Wahi*). But this book has entirely disappeared. Still another work entitled *Sahīfa-i-Fātima* is said to be worth seeing.

Chapter V. *A discussion as to the abrogated passages of the Qurān.*

In the first section of this chapter, our author claims that excepting the two passages in chapter ii (Baqr.) vs. 99 and 100, relating to Jews and idolaters, which Muhammad himself withdrew, *all other* changes have been made by Muslim Doctors. The fact remains that Muhammad further expurgated his Qurān by the omission of the verses commending Al-Lāt, Al-Uzzā and Manāt as Intercessors with God.

Here follows a disquisition on the explanation of this event, made by the Muhammadan Maulvies and Commentators. The author endeavours to prove these explanations to have been made in the interest of Muslim orthodoxy and not in the interest of truth.

A Supplement closes the book, in which the author examines the plea of the Sunni Mullahs that the passages of the Qurān said to be abrogated were so abrogated by Divine authority. He shows that there is no Qurānic authority for this doctrine. The book closes with the statement that Muhammad made a great mistake in setting up the claim to be the prophet of the last times, because he thereby laid himself open to the charge of being the Antichrist. The Christ of Prophecy, the last of the prophets, had already come. The Jews having rejected Him were looking for another, who should not be like the Nazarene. Hence Muhammad, by listening to the

suggestions of his Jewish disciples, fell into the error of really appearing to be the Antichrist.

The style and language of this book are good. The book is rather suggestive than convincing. One feels that he would like to know more about the writers, whose books have been set up as authoritative. To set up Shiah against Sunni and infer from their antagonistic interpretations and insinuations that their common standard, the Qurān, is not to be relied upon, is an exceedingly dangerous position. The antagonism of Jews and Christians might be made, in like manner, an argument for the overthrow of the integrity of the Bible. Indeed that is just what has been done by such Muslim writers as Maulvie Rahmat-ullah and Doctor Wazir Khan. If the author intended this book as an offset to these Muslim writers, we may admit that he has succeeded well in shewing them that the Qurān, when attacked by their own weapons, completely falls to the ground.

There is, however, much that is suggestive in this book. It points the way to that scholarly examination of the fundamental sources of the Qurān, which will result in the absolute exposure of it as a human fabrication.

3. Masīh-ud-Dajjāl (*The Antichrist*), by Babu Ram Chandra. (*Out of Print.*)

This book undertakes to prove that Muhammad is the Antichrist, so constantly mentioned in the Scriptures. Naturally such a book would arouse the fiercest antagonism of the followers of Islām and for that reason could not be regarded as a real help to the cause of Muslim evangelization. For this reason it has never been reprinted. Copies of the books may be consulted by reference to the Mission Libraries.

THE WRITINGS OF THE REV. G. L. THAKUR DASS.

The author, whose works on the Muslim Controversy we are now to notice, was for many years connected with the United Presbyterian Mission in the Panjab. It was while in this connection that he did most of the literary work now to be reviewed. Some of his writings were first published in the *Nur Afshān*, a weekly newspaper, published in Ludhiana, and afterwards in book form. His writings on the Muslim Controversy are as follows:

(1) *Izhār-i-Iswī*, a critical reply to the *Ijāz-i-Iswī*, compiled by Maulvie Rahmat-ullah and Dr. Wazir Khan of Agra. This work was published by the American United Presbyterian Mission, Panjab, in 1883, two volumes in one, 8vo., 432 pages, price 8 annas, now sold at the Depôt of the Punjab Religious Book Society, Lahore.

(2) The *Adam-i-Zururat-i-Qurān*, (*the Qurān not needed*), published by the U. P. Mission, but printed at Ludhiana in 1882, 135 pages, 8vo., price 5 annas, sold at the Panjab Religious Book Depôt, Lahore.

(3) *Sīrat-ul-Masīh Wal Muhammad* (*Character of Christ and Muhammad compared*). Published by the Panjab Religious Book Society, Lahore, 48 pages, 8vo., fourth edition, 1886. Price 2 annas.

(4) *Muhammad Bekarāmat* (*Muhammad wrought no miracles*). This claim is proven from the Qurān. The book was written in reply to a Muslim tractate by Maulvie

Ghūlām Nabi Sahib of Amritsar, entitled *Muājizat-i-Muhammadīya-az Qurān* (*Muhammadan miracles, from the Qurān*). Published by the Panjab Religious Book Society, Lahore, 33 pages, 8vo., second edition, 1895. Price, 2 annas.

(5) *The Bible and the Qurān Compared*, not yet published.

These five books and tractates we will notice in the order given above.

1. The Izhār-i-Iswī (*The Christian Revelation*). In noticing this book we need not again reproduce what has been written in regard to the general character of the *Ijāz-i-Iswī*, written by Maulvie Rahmat-ullah and Dr. Wazir Khan, to which book the volume under review is a reply. That work has already been sufficiently noticed under the review of Dr. Imād-ud-din's *Hidayat-ul-Muslimin* (see p. 16).

In the Introduction, the author sets forth his purpose in writing this second reply to the *Ijāz-i-Iswī*, which is to answer in dispassionate language all the objections raised against the Bible. He is persuaded that the reply of Dr. Imād-ud-din (*Hidayat-ul-Muslimin*) is unnecessarily offensive in its language and tone. He first makes two preliminary statements of a general character:

(1) In regard to the term *tahrif* or "Corruption" as used in this controversy, two meanings are in common use: (*a*) *Corruption of words* and (*b*) *Perversion of the meaning of words* by a false interpretation. Our author admits that errors have crept into the text of the Christian Scriptures through carelessness in copying of manuscripts, but claims that these are not of such a

character as to affect the contents or to militate against their inspired character.

(2) In regard to the versions of the Scriptures our author contends, that while language may change in character so that apparent discrepancies may be found by comparing translations, this fact does not militate against the inspiration of the Books so translated.

The book is written in two volumes. In the first volume the questions raised in regard to the Old Testament Scriptures are categorically answered, while similar objections to the New Testament Scriptures are answered in the second volume. Three Indian Christians, the Rev. K. C. Chatterji, D.D., of Hoshyarpur; Munsif Sher Singh, of Batala; and the late Rev. Rajab Ali, of Amritsar, have endorsed this work as being a great improvement on the *Hidāyat-ul-Muslimīn*.

Their reasons are specially (*a*) that the book does not deal in the *tu quoque* style of argument, commonly used in the work by Dr. Imād-ud-din, but (*b*) sets forth its replies in positive terms, meeting the objections raised by plain statements of fact and so refuting them to the satisfaction of the reader.

The Rev. Thakur Dass has generally fulfilled his promise and has exhibited a calm and thoughtful spirit throughout the discussion contained in these volumes. His replies are usually quite satisfactory. There are, however, grave faults in the execution of the work taken in hand.

(1) The matter is badly arranged, so that it is difficult to keep in mind the connection of part with part. (2) A graver fault is that the author constantly *assumes that the reader is acquainted with the objections* alleged by his

opponents. Consequently, in the absence of a clear statement of the objection to be answered, the reply fails to accomplish any very definite purpose. (3) There are some errors as to matters of fact in respect to Gospel teaching.

For these reasons we think this book should undergo thorough revision before being reprinted. What would be more useful would be a new book, which would take up the objections raised by the *Ijāz-i-Iswī* and other similar books and reply to them in such manner as would enable Christian workers to answer these objections and all the usual arguments of unbelievers against the Bible and Christian doctrine.*

2. ADAM-I-ZURŪRAT-I-QURĀN (*The Qurān Not Needed*). In the preface to this book, the author tells us that he proposes to justify the title given to it, by demonstrating that the Qurān is a forgery, in that it claims to be the word of God setting forth a new revelation, when in reality it is not. Every great truth of revealed religion is set forth more clearly in "the Former Scriptures." For this reason the Qurān is not needed.

In the Introduction the author sets forth with considerable elaboration the character and need of the prophetic office. The following is a brief outline of the argument to show that the Qurān was not the work of a prophet and that it is not needed.

Chapter I. The Qurān is shown to be wanting in its general moral and religious teaching. It tells us nothing new.

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* A book of this character has been published by the Rev. H. St. Clair Tisdall, C. M. S., entitled "Muhammadan Objections Answered." The book might be translated into Urdu.—*E. M. W.*

Chapter II. The Qurān is shown to be wanting in its practical requirements; the Bible and Qurān are compared and many passages are presented in parallel columns.

Chapter III. The Qurān is shown to be wanting in its teaching as to the Way of Salvation.

Chapter IV. The Qurān is shown to be false and useless, because it relates stories as historical incidents, which, however, never occurred.

Chapter V. The Qurān is shown to be false and worthless as a Divine guide, because it mixes truth with falsehood.

Chapter VI. The Qurān is shown to be false in its teaching as to the future life. This is proven by comparing many passages of the Qurān with the Bible.

Chapter VII. In this chapter the author replies to a Muslim tractate entitled the *Manshur-i-Muhammadi*. He sets forth the need of the Christian Scriptures.

Chapter VIII. In this chapter, two points are discussed: (1) In regard to "that prophet" of Ex. xv. 18, and (2) On the Paraclete.

The book closes with an exhortation to the Muslim reader.

The book was originally compiled from the papers written in a discussion with Muslims. The style and language are fair, but the general "get up" of the book might be much improved. The two last chapters should be omitted, as being irrelevant, while the numerous passages presented in parallel columns would have much more point, and therefore more force, if compared in detail. We are glad to know that the author is now engaged upon a new work which will supplant this one entirely.

It is entitled *The Bible and the Qurān.* In this work the author will act upon the suggestion we have just made, and will work out clearly the proposition that *The Qurān is not needed,* on the principle that "whatever in it is true is not new and what is new is not true." The following statement will indicate the line of argument in this new book:

All agree that the Bible became current in the world in its present form soon after the advent of Jesus. Five hundred years later Muhammad arose and established the religion of Islām. The Qurān was promulgated as a new revelation, *confirming the former Scriptures.* Under such circumstances we Christians have a right to test the claims of this prophet and his book. Moreover, it is our duty. See Deut. xviii. 20-22; Matt. vii. 15, 16; 1st Jno. iv. 1-3.

This contention finds confirmation in the Qurān itself. See Sura-i-Yunas, v. 94. We may then examine the Qurān as to whether it is the word of God or not. We shall therefore examine the claim of Muhammad to be a prophet and also the claim that the Qurān is the word of God.

The following points indicate the importance of our contention:

(1) *The Qurān declares the Bible to be the Word of God.* See Sura Baqr, 136.

(2) *The Qurān declares that Jews and Christians are bound to obey the Bible.* See Maida, vs. 50, 51 and 72.

(3) *The Qurān declares that those who have believed and obeyed the Bible shall be exalted in the Day of Judgment.* Sura Al-i-Imran, 42 and 51.

(4) The Qurān founds a claim for its own inspiration upon the truth of the Bible. See Sura Yusuf, last

verse; Sura Bani Israil, 79; Sura Nisā, 35; and Sura Yunas, 37.

(5) Nevertheless, according to the Qurān, obedience to its precepts is placed before that of the Bible. See Baqr, 117.

Now notice that under items (1), (2) and (3) above the relationship between the Bible and the Qurān is set forth in terms predicating the equality of both; but in (4) and (5) the obligation to obey the Qurān *alone* is fastened upon Muhammad and the Arabian people, while they are exonerated from obedience to the Jewish and Christian Scriptures!

But if according to (1), (2) and (3) the Bible is obligatory, why should the obligation not rest on Muhammad and the Arabs? Then why the need of a separate religion? If it be said the Jews and Christians had departed from the faith of their Scriptures, why should not a reformation based on Bible teaching, like that of Luther, have been sufficient? But since Muhammad did not do this, but introduced a new religion, we cannot but question the truth of that religion.

Again, if the claim be true that the Qurān is in accord with the Former Scriptures, then why this contradiction of Bible instruction? Why has Muhammad abandoned his original claim? Accordingly, our readers can see that the question as to the need of such a Qurān is inevitable. All questions of contradiction aside, granting even the prophetic claims of Muhammad, the fact of such a so-called revelation raises the question, "What need is there for the Qurān?" Why have the Arabs been forbidden to give heed to the Bible? There must have been some satisfactory reason. For our part,

we have not been able to find any such "satisfactory reason." Accordingly we give our reasons for thinking so in the words that follow. These "words" will be sufficiently indicated by the following table of contents:

SECTION I.—ON THE KNOWLEDGE OF GOD. A Comparison of the teaching of the Bible and the Qurān on this subject.

SECTION II.—ON MORAL TEACHING.

SECTION III.—ON THE WAY OF SALVATION.

SECTION IV.—ON HISTORICAL STATEMENTS.

SECTION V.—ON THE WAY OF LIFE.

SECTION VI.—THE REASONS GIVEN BY MUHAMMAD TO PROVE THE NEED OF THE QURĀN.

SECTION VII.—THE SOURCES WHENCE MUHAMMAD OBTAINED HIS INFORMATION.

This work promises to be the *magnum opus* of this author and will undoubtedly prove a most valuable addition to the literature of the Muslim Controversy.

3. THE SIRAT-UL-MASIH WAL MUHAMMAD (*The Character of Christ and Muhammad Compared*).

In the Introduction of this booklet, the author sets forth the general principle that every office demands a certain kind of special qualification in him who would occupy it. This idea is illustrated by the case of Moses, who was promised the *fitness* which he needed. This sort of fitness was manifested in a wonderful way by the Lord Jesus Christ. It is intended by the author to inquire as to what qualifications Muhammad possessed, or failed to exhibit, for the prophetic office claimed by him. To understand this we must understand the need of mankind. Man is a sinner needing reconciliation to

God. In comparing Muhammad with Christ we must keep in mind this need of humanity.

This comparison is made under four principal heads.

I. MAN INHERITS A SINFUL NATURE. WERE CHRIST AND MUHAMMAD SINNERS BY NATURE? Holiness is the perfection of all Divine attributes. Though men fail to grasp the idea, yet they strive to realize it. Even the worship of the heathen is marked by idol worship and other customs dishonouring to God, as all Muslims and Christians know. But the heathen are so blinded that they not only fail to see anything evil in them, but on the contrary are ready to uphold and by philosophical argument to maintain even the grossest of their abominable customs. For example, human heroes have been exalted to be gods, even to the absolute ignoring of their faults, or they have been condoned by the declaration that the vices of men are not vices in their case. Leaving all then, the author limits himself to Christ and Muhammad.

II. THE SINLESSNESS OF 'JESUS CHRIST.' He was holy *in his birth*, untainted by Adam's sin. Muhammad was born by ordinary generation and inherited a sinful nature. Jesus was holy *in his life*, but Muhammad was a sinner. (Proofs drawn from Qurān and Tradition.)

III. CHRIST FULFILLED THE MORAL LAW OF GOD, BUT MUHAMMAD FAILED TO MAINTAIN THE LAW. Here stress is laid upon the high standard of interpretation of the Law of God seen in the life and teaching of Jesus Christ, while in Muhammad's life the instances of moral failing are notorious, especially his ambition, and craving for personal aggrandisement; his *licentiousness*, *selfishness* and *deceit*. These several points are illustrated by reference

to the life and teaching of Muhammad as given in the Qurān.

The language and style of this tractate are good, but the general tone of the book is objectionable. There is a want of sympathy with the Muslim reader and many things are set forth in a needlessly offensive way.

The book needs to be carefully revised and the thought of it clothed in well-guarded phrase with the hope that Muslims may be willing to compare the character of their prophet with that of Jesus.

The fact that the book has run through four editions proves the merit of the tractate and the great importance of the subject. If revised as suggested, its influence for good will be greatly increased.

4. MUHAMMAD BEKARĀMAT (*Muhammad no Worker of Miracles*), by the Rev. G. L. Thakur Dass. Panjab Religious Book Society, Lahore, 33 pages, 8vo, paper. Price, 1 anna.

This pamphlet was written in reply to a pamphlet published in Amritsar in 1894, by Maulvie Ghulām Nabi, entitled *Muājizāt-i-Muhammadaya-az-Qurān.*

The author of our pamphlet says he read the book of Maulvie Ghulām Nabi to see if he had established the fact that the Qurān proves Muhammad to have worked miracles, but was unable to see that he had proven anything of the kind. On the contrary, the Qurān is responsible for making Muhammad declare that he wrought no miracles. Nevertheless the statement is reiterated that Muhammad did work miracles. This pamphlet is intended to disprove this assertion. The Maulvie's assertions and our author's replies may be set forth as follows:

The knowledge displayed by the Qurān in the age of

ignorance in Arabia is itself a miracle. Ghulām Nabi declares that "the discoveries of modern science were anticipated by Muhammad, *e.g.*, in Sura-i-Raad, Ruqu 6, it is said, "Do they not see that we come into *their* land and straitened the borders thereof." * The Maulvie sees in this a reference to the flattening of the earth at the poles!

Mr. Thakur Dass points out that the changes which occur in the world resulting in the apparent narrowing of the dry land is due to the earth sinking in one place but rising in another and that in no case is the earth rendered *smaller* ("straitened borders"). On the contrary science shows that the earth is growing in size by the additions coming from the meteor world.

G. N. "*Science recognized the fact that once upon a time the heavenly bodies were one composite mass.* This discovery of science was anticipated by the Qurān, see Sura-i-Ambaya, Ruqu 3, v. 31. 'The heavens and the earth were solid and we clove them in sunder.'"

To this claim our author shows that the thought of modern astronomy was foreign to the author of the Qurān; that the "solid" heaven and earth mentioned in the Qurān when cleft became the seven heavens and earth of Muslim astronomy.

The author goes on to show that the thought of the Qurān was after all Jewish and had its origin in Genesis chapter I.

G. N. "*Geology tells us that the world is of almost*

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* The passage refers to the encroachment of the Muslims on their idolatrous neighbours. It has no reference to any miraculous manifestation whatever.

infinite age. The Qurān in Sura-i-Kahf, Ruqu 7, v. 49, implies that the earth was created before the angels were and hence it is of almost infinite age."

Our author replies that the effort to make the Qurān do duty here is a failure, because in this passage there is no reference to the age of the earth, but merely the statement that God did not consult His creatures when He created the earth.

G. N. "*The fact that the vapours which rise from the earth's surface ascend under the power of the sun's rays, forming clouds, which rain upon the earth* is said to be declared in the Qurān in Sura-i-Hud, Sura 3, v. 44, 'O earth, swallow up thy waters, and thou, O heaven, withhold *thy rain.*'"

Our author shows that the passage has no reference to the phenomena of the vapours being converted into rain, but refers to the waters which poured forth from the "oven" of v. 40.

The four "miracles" of the Qurān, according to Maulvie Ghulām Nabi, have now been shown by our author to be of no service to his contention that Muhammad worked miracles. He then turns to the statements of the Qurān which prove the ignorance of the author as to the sciences of geology and astronomy. Under this head, he notes the statement of Sura-i-Hajr, Ruqu 2, showing that the earth is *not round but flat;* Sura-i-Ambaya, Ruqu 3, in which it is said that God *placed mountains on the earth to balance it;* Sura-i-Hajr, Ruqu 2, it is said that *God made the signs of the Zodiac,* into which devils enter to hear the secrets of heaven, but that angels throw the meteoric stones, or "falling stars," at them to drive them away.

Our author now turns to the subject of *Miracles of Divine Power* which the Maulvie ascribed to his prophet. These are divided into two classes, (1) "Inferred miracles" and (2) "Miracles described."

Under the first head, two passages are quoted: Sura-i-Saffāt, Ruqu 1, v. 14, "And when they see any sign they scoff *thereat* and say this is no other than manifest sorcery."

Our author quotes in reply another verse in Sura Inām, Ruqu 13, v. 3, "Though we had sent down angels unto them, and the dead had spoken unto them, and we had gathered before them all things in one view, they would not have believed, unless God had so pleased." The *inference* from such verses is not that Muhammad had wrought miracles but that the infidels would not believe *even if a miracle were shown to them.*

The next passage, from which a miracle is inferred, is Sura Ahqāf, Ruqu 1, v. 6, "When our evident signs are rehearsed unto them, * * * the unbelievers say, * * this is a manifest piece of sorcery." Our author points out the fact that the words here quoted show that no miracle is meant by the word "signs" but merely the *verses* of the Qurān.

Of the second class, or "miracles of power," the Maulvie presents two instances: (1) The splitting of the Moon, in Sura-i-Qamr, and (2) the destruction of the Qureish at Badr. Our author points out that the passage in Qamr refers to the signs to appear at the Judgment-day. The second passage is a mere declaration that God would destroy the enemies of Islām. No miracle was wrought by Muhammad in either case. Finally our author presents the passages showing that Muhammad

wrought no miracles: (1) Sura-i-Anām, Ruqu 4, v. 26, "The *infidels* say, unless some sign be sent down unto him from his Lord, *we will not believe*. Answer, Verily God is able to send down a sign." Again in Sura-i-Raad, v. 8, "The Infidels say, unless a sign be sent down unto him from his Lord, *we will not believe*. Answer, Thou art a preacher only."

Again in Sura-i-Bani Israil, v. 61, we read, "Nothing hindered us from sending *thee* with miracles, except that the former *nations* have charged them with imposture." It is claimed that any one of these verses is sufficient to refute the claim of the Maulvie that the Qurān ascribes miraculous gifts to Muhammad.

Prophecies of Muhammad.

Here our author turns to the claim of Maulvie Ghulām Nabi that the prophecies of Muhammad are miracles attesting his apostleship. The first of these is his prophecy in Sura Rum, vs. 1, 2, "The Greeks have been overcome *by the Persians* in the nearest part of the land, but after their defeat, they shall overcome *the others in their* turn, within a few years."* Our author points out that a mere political forecast, even when proved to be correct, cannot be dignified as a prophecy.

Again, it is claimed that Muhammad uttered a prophecy in Sura-i-Nur, v. 54, "God promiseth unto such of you as believe and do good works that he will cause them to succeed the unbelievers in the earth * * * * and that he will establish for them their religion." Also in Sura-i-Fatah, v. 27, "How hath God in truth verified unto his

* It is interesting to observe that Muhammad himself never alluded to this statement as a prophecy.—*E. M. W.*

apostle in vision *wherein he said,* Ye shall surely enter the holy temple of Makkah, if God please, in full security."

Our author remarks upon these verses that they do not fall within the lines of prophecy. As in the former case, they were forecasts of the future such as occur every day among men claiming no prophetic foresight. As for the "vision" or dream of Muhammad, it was due to his day-thoughts and falls in the category of the dreams of many persons which seemed to have "come true."

The author closes by returning to Muhammad's own statement, "*Neither do I know the secrets of God.*" (Sura Anam, v. 49.)

The conclusion of the argument is that in no real sense was Muhammad either a worker of miracles or a foreteller of future events.

The fact that this tractate is a reply to a Muslim challenge accounts for its style. The argument is clearly expressed and the book has doubtless accomplished a good work.

The Rev. G. L. Thakur Dass is the author of the following books which should be added to the list given above.

6. Infisāl-i-Wilādat-i-Masih (*Verdict on the Birth of Christ*). 58 pages 8vo. Price 4 as. The object of this Tractate is to prove the claim of Jesus to be the Saviour of men, from the facts connected with His miraculous birth.

7. Rivvu Burhān-i-Ahmadiyya (*A Review of the Burhān-i-Ahmadiyya* of Mirza Ghulām Ahmad of Qādian). 80 pages, 8vo. Price 4 annas. Published by the U. P. Mission Press.

This review was the first serious attack directed against

the Messianic claims of the false Messiah of Qādian, whose pretensions were first published to the world by his book *Burhān-i-Ahmadiyya*. The "review" not only refutes the claims of the Mirza but sets forth the character of the true Messiah.

8. Tanqih-i-Mubāhisa (*Report of the Discussion*). 168 pages, 8vo. Price, 1 anna. Published privately.

This is a report of a lengthy discussion held from May 22nd to June 5th, 1893, between Mr. Abdulla Athim and Mirza Ghulām Ahmad. This was perhaps the last of the great debates between a Christian and a Muhammadan held in a public assembly. It continued during a fortnight. Like all such contests, both parties claimed the victory. Mr. Thakur Dass gives in this book his report of this famous debate.

9. Izālatul Mazaru Qādiani, (*The Greatest Discovery Exploded*). This booklet was published at Ludhiana for the American Tract Society, 72 pages 8vo., paper. Price, 1 anna. This is a reply to Mirza Ghulām Ahmad's famous booklet, published far and wide, in which he endeavours to disprove the reality of the Resurrection of Jesus Christ, and establish his claim that, after recovering from the wounds received on the Cross, Jesus travelled East and eventually died at Srinagar, Cashmere, where his tomb is to be seen at the present time! The discovery of this tomb is what he calls "The Greatest Discovery." In this book Mr. Thakur Dass thoroughly exposes the ridiculous story narrated in the Greatest Discovery.

THE WRITINGS OF MAULVIE SAFDAR ALI.

Maulvie Safdar Ali, while Inspector of Schools in the Jubbulpore District, addressed a series of letters to his Muhammadan relatives, explaining to them the reasons which induced him to abandon the faith of his fathers and to embrace the Christian religion. These writings when completed were published in a volume entitled the *Niāz Nāmah*.

Later in life, Maulvie Safdar Ali published a smaller book, written in verse, in the interest of religious toleration, which he entitled *Khallat Nāma* (A Friendly Treatise).

This gifted writer was the victim of one of those sore disappointments and irreparable losses somewhat characteristic of India. The literary labours of eleven of the most mature years of his life were entirely destroyed by white ants. The cause of literature for Muslims was no doubt a great loser. Perhaps the work of this writer that is best known in the churches is his collection of Hymns and Sacred Songs entitled the *Ghīzāī Ruh* (Spiritual Food). Many of these songs are from his own pen and are set to the native airs known among Muslims. All these books may be had at the Religious Book and Tract Societies Depôts at Lahore and Allahabad.

The only work, that we would specially notice as coming under the subject of this review is

THE NIĀZ NĀMA, published by the American Mission Press, Lucknow, 282 pages, 8vo., boards. Price, 4 annas.

In the Preface of this book, the author sets before his readers the fact that the Qurān explicitly attests the Old and New Testament Scriptures as the Word of God. And yet the Qurān in its own teaching contradicts the doctrines of those Scriptures which it had attested. This contradiction is of such a character that it can by no kind of argument be explained away. The only alternative for the Muslim is his doctrine of *tahrīf* or corruption of the text of the Bible. Accordingly our author addresses himself to the task of establishing the integrity of the Christian Scriptures.

Chapter I. In this chapter, the Maulvie gives attention to *the claims of Muslim Doctors that the Bible has been corrupted*. He bases his argument upon the Qurān, showing (1) That the Qurān declares the Jewish and Christian Scriptures to be the Word of God and "a Guide to Believers"; (2) Muslims are obliged to confess their faith in all the Books of the Former Scriptures; (3) These books were extant in Muhammad's time; (4) The Qurān nowhere says these Scriptures were corrupted; (5) Passages are quoted in proof from the Qurān and the Traditions.

Chapter II. *The integrity of the Bible is established by positive proofs.* His line of argument is as follows:—

(1) The Qurān itself declares that the New Testament Scriptures had confirmed the Old and that these in turn are confirmed by the Qurān.

(2) This is also the testimony of the Traditions.

(3) No reasonable motive can be assigned for either Jew or Christian to corrupt the Sacred Books.

(4) No such corruption was possible, because collusion for such an end was impossible.

In the third Chapter the Maulvie takes up

THE QUESTION OF ABROGATION.

His line of discussion is as follows:—

(1) The assertion of modern Muslims, that the Old and New Testament Scriptures have been abrogated, has no recognition in the Qurān.

(2) Such an idea is inconsistent with the teachings of the Qurān and the teaching of Muslim Doctors.

(3) The Old Testament is confirmed by the New, and the claim of the Qurān is that it confirms the teaching of all the Former Scriptures.

(4) The *fact* that the Qurān really contradicts the teachings of the Former Scriptures, notwithstanding that it claims to confirm them, *only proves that the Qurān is not from God.*

The Gospel of Jesus attests the Law of Moses. The Word of God can never be abrogated or destroyed.

Note.—There is nothing in this book specially new or striking, but the book has the merit of having been written by a converted Maulvie, whose testimony as to the teaching of the Qurān is most important.

The general tone of the book is delightful. It is wanting in the acrid and stinging element of some writings on this subject. The author addressed his dear friends and used the persuasive tone born of love and a strong desire to bring them to a knowledge of the Saviour of men.

For this reason this book is specially suited for a presentation volume to be given to serious-minded Muhammadans. The excellence of the language and literary style also commend the book for such a special use.

THE WRITINGS OF THE REV. CHARLES W. FORMAN, D.D.

THE late Rev. C. W. Forman, D.D., is known as the Pioneer of English Education in the Punjab. This, however, is fairly his, if by the Punjab is understood the Dominions of Raja Runjeet Singh, bounded on the east by the Sutlej river. English education had been begun at Ludhiana at the establishment of the Mission in 1834. When the Punjab was finally annexed to the British Dominions, Dr. John Newton and Dr. C. W. Forman established themselves at Lahore. Dr. Forman took charge of the school work of the station, carrying it on with wonderful success. The great Rang Mahal Christian High School and the Forman Christian College are monuments of his work.

But Dr. Forman was more than a teacher. He was a preacher. No one ever more constantly upheld the Cross of Christ in the view of the people than did Dr. Forman in his daily addresses in church and chapel or at the principal gateways of the city of Lahore.

Here he held many discussions as to the merits of Christianity in comparison with Islām. His pen produced a number of useful tracts. His only large undertaking was a book in three parts entitled

THE TEG-O-SIPAR-I-ISWĪ (*The Christian Sword and Shield*). This book was first published at the Ludhiana Mission Press. It has gone through several editions. The edition now under review was published by the Punjab Religious Book Society, Lahore, 308 pages, royal 8vo., paper cover. Price, 2 annas.

In the Preface, the author calls attention to the fact that the most important subject of study and serious inquiry is the knowledge of God and the way to secure His favour. Many great men have sought Divine favour and many are the great leaders whose sayings and writings still influence the minds of men, *e.g.*, the Ṛishis of the Hindus, the Jewish prophets, Jesus Christ, Confucius, Zoroaster, Buddha, Muhammad, Chaitanya and others. Unfortunately the writings of these founders of religion are not in accord, and for this reason they cannot all be true. It is therefore all-important to discover the truth.

The author then addresses himself to the question raised as to what religion is true, and treats it under three heads :—

(1) The Evidences of Christianity, (2) Muslim Objections Answered, (3) The Claims of the Qurān Refuted. We will notice these points in their order.

(1) THE EVIDENCES OF CHRISTIANITY.

Five chapters are devoted to the discussion of this subject, the headings of which are as follows :—

(1) The Genuineness of the Scriptures current among Christians.

(2) The Argument from Prophecy.

(3) The Argument from Miracles.

(4) The Argument from the Purity and Excellence of Bible teaching.

(5) The Argument drawn from its Way of Salvation.

(2) Muslim Objections Answered.

This section contains six chapters in which the author devotes himself to a refutation of the popular objections raised by Muslims against the doctrines and Scriptures of the Christian. The heads of discourse are as follows :—

(1) Answers to Objections against the Divinity of Christ and the Doctrine of the Trinity.

(2) Answers to Objections to the Doctrine of the Atonement.

(3) Answers to Objections to the Rites and Ceremonies of Christianity.

(4) Answers to Alleged Contradictions in the Old Testament Scriptures.

(5) Answers to the Alleged Contradictions found in the New Testament Scriptures.

(6) In this chapter the author appeals to his readers. He shows them that Christianity existed before the Scriptures and does not depend solely upon the records of Scripture.

(3) The Claims of the Quran to be the Word of God.

In this section the author applies to the Qurān the proof of genuineness, &c., given in the first chapter for the truth of Christianity :—

(1) *Miracles.* He shows that the miracles attributed to Muhammad, in the Muslim Tradition, are unworthy of credence.

(2) *Prophecies.* He shows here that the claims of

Muslims, that the Former Scriptures contained prophecies concerning the Apostleship of Muhammad, cannot be sustained.

(3) Of the teachings of the Qurān, showing that they do not maintain the teachings of other prophets, but contradict the fundamental doctrines of the Former Scriptures.

The arguments of this book are usually forceful, while the tone and language are kindly and sympathetic.

The present edition needs revision before being printed again. Some of the chapters are misnumbered, and the connection between the parts is often obscure.

THE WRITINGS OF THE REV. SAMUEL KNOWLES.

We have but two of this author's tractates before us. The first of these is entitled the Aina-i-Islām (*The Mirror of Islām*), by Rev. Samuel Knowles and the Rev. Rajab Ali, Lucknow, M. E. Publishing House, 1897, 64 pages, 8vo. Price, 9 pies.

In the Introduction to this booklet, the author lays great stress upon our being unprejudiced if we desire to learn the truth. Muslim bigotry is animadverted on, and a call is made upon Muslims to lay aside what is, at best, a worship of intellect rather than a worship of God. The author frankly confesses that this fault belongs to Christians as well as to Muslims, in consequence of which there are many sects in the Christian Church. Muslims are prone to point the finger and derisively to say that no dependence can be placed in Christianity, since its followers are so divided in opinion. The object of this booklet is to show them that they are not so united as many of them suppose, there being no less than 150 sects in the Muslim world.

The book is especially addressed to Maulvie Rahmat Ullah and Dr. Wazir Khān, who presented the following objection to the Christian faith : "*The multitude of sects in the Christian Church proves its weakness. Who is to say what to believe?*"

The answer presented in this tractate is two-fold: direct and by way of an *argumentum ad hominem*. We have then

I. The Direct Reply.

The author begins his reply by showing that the objectors have fallen into the error of confounding various branches of the land with the sects of the Church. And again he urges it must not be supposed that the different sects of Christians are at variance upon the fundamental doctrines of the Christian religion. On the contrary, nothing is clearer than the essential agreement of Christian Denominations as to the great doctrines relating to the Godhead, man's sinful condition, and the need of faith in the atoning work of the Son of God in order to be saved. The points upon which they differ are often of a minor and even of a trivial character. They differ as to the questions of the Church and its government, the mode or subjects of baptism, &c., but are all the while in substantial agreement in regard to the fundamental doctrines of the Gospel of Grace. They are in substantive agreement upon the following points :—

The Divine Unity, the Holy Trinity, the Atonement made by Jesus Christ, and that sinners are saved by faith.

In reply to the statement that many Christians have become idolaters, it is shown that such practices are contrary to the Word of God, and the proper effect of the Christian faith is to lead men away from idols to the service of the Living God. The witness of Christian converts, in the cannibal islands of the Pacific Ocean, in China and India, is adduced to prove this claim. It is dangerous for people who live in glass houses to throw

stones at their neighbours, and so our author points to the saint worship, tomb worship, and such like idolatrous practices common among Muslims. If these practices of Muslims, so contrary to the genius of Islām, do not effect the essential character of Islām, in like manner, the essential truth of Christianity is not affected by the lapse of some Christians into idolatry. Such errors are not due to Christian teaching, but exist in spite of it.

II. The Reply ad Hominem.

In this chapter the author calls attention to the 150 sects of Islām, and shows how that many of them are confessedly at variance one with another. If then the presence of sects in a religion "proves it to be weak," surely Islām cannot escape from condemnation as "weak and unreliable."

Here is given a list of these 150 sects of Islām. Our author shows that the differences between the sects of Islām are greater than those which mark the divisions of Christendom. The inference is that, in accord with the Muslim Controversialist, Islām is exceedingly "weak and unreliable."

This section might be entitled, *the answering of a fool according to his folly*. It is of little value, except for such a purpose.

The booklet closes with an exhortation to Muslims to seek to know Christ as the source of all blessing.

The style and language of this tractate are good. The tone is sympathetic. It is valuable as a reply to the questionings that arise from a consideration of the divisions in the Church of Christ. On the whole, the booklet would be stronger, if the second section were

omitted. All of special value could be expressed in a few lines at the close of the first part.

The second tractate by the Rev. Samuel Knowles, M.A., is entitled THE MIRĀJ (*The Mirāj of Muhammad*), printed at the Safīr-i-Hind Press, Amritsar, 1878.

On the English title-page, the author tells us that the original work from which he translated contained "detailed opinions of Muhammadan Philosophers thereon."

This booklet presents in the usual Muslim style the story of Muhammad's ascent to Heaven on the horse Baraq, telling the conversations he had with Adam, Moses and Jesus, by the way, and finally of his meeting with God, who gave him the command to establish prayers five times a day. All of these marvellous occurrences are said by Muslims to have occurred within a few hours, or, according to others, within a few moments of time.

Along with the story runs a kind of commentary of the Muslim Divines, or *Ulema*, drawing upon it for spiritual meaning.

The object of publishing this booklet does not seem to us very clear, but some marginal notes and supplementary statements suggest the idea that the booklet was intended to overthrow the popular notion that the so-called "Night Journey" was miraculous, but that it was in reality only a dream, which learned Muslims have interpreted for spiritual ends.

The book does not seem to have been adopted by any of the Religious Book Societies. For this reason it is likely to disappear altogether.

The loss will not be great. The author sides with those who regard the story as merely a dream. This opinion is popular in these days among liberal-minded

Muslims in India. We think, however, that Muhammad did not regard, or declare this occurrence to be a dream. The Suratal Bani Israil (Chap. xvii, 1—95) Ruqus 1 and 10, seems to favour the orthodox view that it was a real occurrence; so in verse 95 we read, "Neither will we believe this ascending *thither alone*, until thou cause a book to descend unto us, which we may read." In verse 1, we read, "Praise be unto Him who transported his servant by night from the sacred temple (of Makkah) to the further temple (of Jerusalem)." Here again *a real occurrence* is evidently intended. This is the understanding of the Muslim authorities and commentators. European writers, such as Muir, Noeldeke, Bosworth Smith, regard the story as a dream out of which tradition has worked up the story of the night journey. Sprenger, however, considers Muhammad to have perpetrated "an unblushing forgery." The Qurān certainly impresses the reader with the idea of a real occurrence. The difficulty, however, is that the evidence of Tradition and especially of Ayesha, the favourite wife, whose room he occupied on that particular night, is in favour of a dream. Indeed *a bodily absence was impossible according to this testimony.*

According to the Traditionists, the promulgation of this story created consternation among the followers of Muhammad. Omm Hānī "seized him by the mantle, and conjured him not to expose himself to the mockery and revilings of the unbelievers." Why this anxiety if the story were told as a mere dream? Why should the faithful have been staggered? And why should Abu Baqr have confirmed the faith of the doubting Muslims by declaring his own faith in the story, if after all the story

were only that of a dream? It is perfectly clear to our mind that Muhammad represented this journey as a reality; and in view of many similar palpable forgeries of the Qurān, we think Dr. Sprenger's judgment, in this case, on the whole well established.

THE WRITINGS OF THE REV. DR. MURRAY MITCHELL.

Dr. Murray Mitchell is the author of a volume entitled Letters to Indian Youth. This volume was first translated into Urdu, by the Rev. J. D. Brown, of the American M. E. Mission, with the aid of the late Rev. Rajab Ali. The Urdu of that translation was so high as to be difficult for ordinary readers. For this reason a second translation was made by a Munshi under the supervision of the Rev. E. M. Wherry of Ludhiana. This translation was first published serially and issued in the form of *monthly tracts* for free distribution. They were afterwards issued in a single volume, entitled,

Khutūt Banām Jawānān-i-Hīnd (*Letters to Indian Youth*), printed at the Ludhiana Mission Press for the Punjab Religious Book Society, Lahore, 306 pages, 12mo., boards. Price, 4 annas.

The first letter, which is introductory, is devoted to the importance of the search for the True Religion. The whole number of letters is fourteen including the Introduction just mentioned. The intent of the author is to present in a sympathetic manner the evidences of Christianity as being the only True Religion. The contents of the book will be evident from the following general statement showing the subjects discussed in the order of the letters as published.

2. The need of prayer and the guidance of God's Holy Spirit in order to a proper study of religion.

3. The New Testament Scriptures, the question of antiquity and genuineness discussed.

4. The credibility of the New Testament demonstrated.

5. The argument from Miracles.

6. The testimony of Prophecy.

7. The Internal Evidence of Inspiration found in the New Testament Scriptures.

8. The teachings of the Bible compared with the teachings of Nature.

9. The essential characteristics of the Christian religion.

10. Christianity compared with other religions claiming to be revealed.

11. The arguments for the Truth of Hinduism considered *pro* and *con*.

12. The religion of Islām tested by an examination of (1) the external evidence and (2) the internal evidence.

13. Conclusions drawn from the argument presented in letters 11 and 12.

14. The proof of Christianity by reference to the argument of experience.

The tone and language of these letters is exceedingly good. The latest edition needs some revision when republished.

THE WRITINGS OF THE REV. E. M. WHERRY, D.D.

These comprise the following original productions :

1. NABI-I-MA'SUM (*The Sinless Prophet*). Published by the Punjab Religious Book Society, 24 pages, 8vo. Price, ½ anna.

This tractate demonstrates, by reference to the Qurān and the Traditions, the fact that Jesus is the only sinless prophet. By chapter and verse it is shown that all the great leaders of dispensations, Adam, Noah, Abraham, David, Jesus, and Muhammad, excepting Jesus only, either confessed their sins before God and asked pardon, or were commanded by God to do so. The passages quoted are given in the Arabic along with the Urdu translation by Shaikh Abdul Qadir. The sinlessness of Jesus being thus established by reference to the Sacred Books of the Muslims, they are exhorted to consider His claim to be the only Saviour of sinful men.

2. HIDĀYAT-UL-MUMTARIN (*Guidance for Doubters*). Punjab Religious Book Society, and Christian Literature Society, 16 pages, 8vo., paper. Price, 3 pies.

This tract shows, on the authority of the Qurān, that the Scriptures of the Old and New Testaments were recognised by Muhammad as genuine in his day and that for this reason he referred to them as the Word of God. Still

further the reader is called upon to consider that the popular statement of Muhammadans, that the Qurān has abrogated the Former Scriptures, cannot be true, for the reason that historical facts, Divine declarations as to the Being and attributes of God, the nature of man, moral precepts and the teaching of God as to the Way of Salvation, cannot in their nature be abrogated. It follows that the Christian Scriptures cannot be ignored or rejected by Muslims any more than the Old Testament Scriptures might be rejected by Christians.

3. Din-i-Islām aur uski Tardīd az ruh-i-Islām (*The Religion of Islām refuted on its own ground*). Published by the North India Tract Society in both Persian and Roman Urdu, 48 pages, 8vo., paper. Price in Urdu 3 pies, in Roman 2 annas.

In this booklet, it is shown on the authority of the Qurān and the Traditions that the only true religion of God was that which was believed by the Patriarchs from Adam on to the end of the world, and that this religion was conserved in the Pentateuch, Psalms, and the Gospels of the Christian Bible, and therefore the true Musalmans are those who accept these Sacred Books as the Word of God. The Qurān and the Traditions which fail to uphold the Former Scriptures must be rejected.

4. The Fihirst-i-Qurān (*Index to the Qurān*). Published at Ludhiana, 80 pages, 8vo., paper, 4 annas. Printed in both Urdu and Roman characters.

This Index to the *Text* of the Qurān was prepared for the edition to the Roman Urdu Qurān, mentioned in the Introduction to this book. It is prepared on the topical plan, so that all the main teachings of the Qurān

upon a particular subject are brought together. The Persian Urdu edition is out of print.

5. Fau ul Azīm (*The Great Victory*). Published at Ludhiana for the American Tract Society, 80 pages, 16mo, boards and cloth. Price, 2 and 4 annas. This book was written in English and published in America by the American Tract Society under the title of *Zainab the Punjabi.* It is a story illustrating the experience of a Muslim widow and her children in their transition from Islām to Christianity. The doctrine and life of true Christians are set forth in a way that is attractive to the reader. The book is suitable not only for general reading for Christians and non-Christians, but specially suited as a gift book to Zanana women.

6. A Manual of Islām in English and Urdu is in course of preparation. This book is intended to be a text-book in Theological Schools and a guide to Christian workers among Muslims.

7. A Comprehensive Commentary on the Qurān—already mentioned in the Introduction, 4 vols., 8vo., Kegan Paul, Trench, Trübner & Co., London, cloth and gilt, price 48*s*., special rate for missionaries and students. This work may be had at the Depôt of the Punjab Religious Book Society, Lahore.

THE WRITINGS OF SAYUD ABDULLA ATHIM.

Mr. Abdulla Athim is an example to his countrymen of how much Christian work a private Christian may accomplish during a life time. By his personal efforts and by a judicious distribution of the books he wrote, he was the means of bringing many Muhammadan families into the Christian Church. As a retired servant of Government he undertook more than one public discussion with his former co-religionists. One of these has been fully reported by the Rev. G. L. Thakur Dass, and published under the title of *Tanqih-i-Mubāhisa* (see p. 94).

The following is a list of the writings of Mr. Abdulla Athim, with brief description, by the Rev. Dr. H. U. Weitbrecht. (See *A Descriptive Catalogue and Review of Urdu Christian Literature*, 1886-1901).

1. Al Jauharu'l Qurān (*The Essence of the Qurān*). 148 pages, 8vo. "The teachings of the Qurān digested under heads, showing the actual amount of doctrine contained in it, apart from repetitions, and the falsity of what is specific in that doctrine."

2. Aql Barda'wa-i-Tahrīf wa Tausīkh i Baibal. (*Reason in respect of the Corruption and Supersession of the Bible*). 8 pages, 8vo.

3. Bahs Mābain Tāuhīdiya wa Taslīsiya, &c. (*Discussion between Unitarians and Trinitarians*). 4 pages 8vo. Price, 3 pies.

4. Chelinj (*The Challenge*). 74 pages, 8vo. Price, 2 annas. "Claims to prove from Prophecy, &c., that in Christ only is the satisfaction of the need of human nature."

5. Qara'inu'l Qurān (*The Arrangement of the Qurān*). 4 pages, 8vo. Price, 3 pies.

6. Nikāt-i-Islām-i-Ahmadīyya (*Strictures on Ahmadite Islām*). 74 pages, 8vo. Price, 4 annas. "The naturalistic doctrines, put forth by the Hon'ble Sayud Ahmad in the name of Islām, exposed."

7. Sir Sayud Ahmad Khan Bahadur ki chand Galatiān Qābil-i Itrāz. (*Certain fallacies of Sir Sayud Ahmad Khan, which are open to objection*). 4 pages, 8vo. Price, 3 pies.

These publications may be had at the Depôt of the Panjab Religious Book Society, Lahore.

THE WRITINGS OF THE REV. G. H. ROUSE, D.D.

Dr. Rouse, of the Baptist Mission, Calcutta, has had much to do with the publication work of the Baptist Mission Press in Calcutta. His tracts on Islām were first published in Bengali and English by the Christian Literature Society. These tracts form a two-fold series: one, *Short Papers* on Islām published as monthly tracts for free distribution; and the other a series of a larger size, entitled *Tracts for Muhammadans*, averaging about 15 pages each and sold at 3 pies each. The English series has been also bound together making a volume sold at 5 annas.

The English series of 20 tracts has been translated under the superintendence and with the help of Rev. E. M. Wherry, D.D., Honorary Secretary, C. L. S., Panjab Branch. The whole series has since been transferred to the Panjab Book Society, Lahore.

The titles of these tracts indicate the contents and are as follows:—

1. Sura-i-Fatiha (The first Chapter of the Qurān).
2. Qurān (The Qurān).
3. Injil kī Sihat o Durusti (Integrity of the New Testament).
4. Masīh ya Muhammad (Christ or Muhammad).
5. Begunah Nabi (The Sinless Prophet).
6. Yisu Masīh (Jesus Christ).

7. Yisu Masīh ki Mant aur Jīuthna (Death and Resurrection of Jesus Christ).

8. Yisu Masīh ki Nisbat Peshingoian (Prophecies regarding Christ).

9. Hazrat Muhammad (Muhammad).

10. Sachcha Islām (The True Islām).

11. Izhāq aur Ismail (Isaac and Ishmael).

12. Asma-e Ilāhi (The Ninety-nine Names of God).

13. Namāz (The Muhammadan Prayers).

14. Roza (Muhammadan Fasting).

15. Farqalīt (The Paraclete).

16. Khudā ke Das Ahkam (The Ten Commandments).

17. Hamāra Shāfi (Who is our Intercessor ?).

18. Khudā hamāra Bāp (God our Father).

19. Kyā Injīl Mansūkh hogai (Were the Gospels Abrogated ?)

20. Insāf kā Din (The Judgment Day).

The chief characteristic of these tracts is their kindly spirit and scriptural character. The author seeks to establish the Christian faith in the hearts of his Muslim readers without controversy. And yet the presentation of the truth obliges a frequent comparison of the teachings of Islām with those of Christianity much to the disparagement of the former. Every tract concludes with an earnest exhortation to the reader. This series has already received the imprimatur of the Holy Spirit, in being used for the conversion of Muslim readers.

The whole series, when bound in one volume, will provide an ideal volume for presentation to our Muslim neighbours.

THE WRITINGS OF THE REV. CANON SELL, D.D., C. M. S., MADRAS.

1. Aqaid i Islāmiya (*Creeds of Islām*), being an Urdu translation of *The Faith of Islām*, by the Rev. E. Sell, C. M. S., Madras. The translation was made by Maulvie Muhammad Shafqatu'llah, supervised by the Rev. T. J. Scott, D.D., of the Bareilly Theological Seminary, 291 pages, 8vo. Price, 8 annas. M. E. Publishing House, Lucknow.

The original work in English is a standard treatise on the religion of the Muslim. No missionary student of Islām should be without it. It is much to be regretted that the Urdu version is in a style so difficult of comprehension that even native readers find it hard to understand. A second edition should undergo a thorough revision.

2. Kashf-ul-Qurān. (*Historical Development of the Qurān*). Published by the Panjab Religious Book Society, 200 pages, 8vo., boards and cloth, 6 and 10 annas. This is a translation of Mr. Sell's book, the *Historical Development of the Qurān*. The translation was made by Munshi Muhammad Ismail with the help and superintendence of the Rev. E. M. Wherry, D.D. It differs from the English in that the Arabic text of all passages quoted from the Qurān have been incorporated.

In this book, the author has carefully traced the historic connection between the varied circumstances of the Prophet and the "revelations" of the Qurān. This book also is exceedingly important to the student of Islām. As the facts mentioned in the book are based almost entirely upon Muslim authorities, the reading of it is likely to shake the confidence of the Muslim reader in the inspired character of the Qurān.

These books, along with a volume in English entitled, *Essays on Islām* (S. P. C. K., Madras), form a most valuable addition to any Mission library.

THE WRITINGS OF THE REV. W. ST. CLAIR TISDALL, M.A., D.D.

Yanābi ul Islām (*Sources of Islām*). 145 pages, super royal 8vo., paper. Price, 8 annas. Published by the Panjab Religious Book Society. This book was originally written by Dr. Tisdall in the Persian language. It has been translated into Arabic and Urdu. The Urdu translation is by Mr. Fazl, Assistant Secretary, Panjab Religious Book Society. An abridged rendering of the book has been prepared in English by Sir. W. Muir and published under the title, *Sources of Islām.*

Dr. Tisdall's long experience as a Missionary of the Church Missionary Society in India and afterwards in Persia, together with his profound study of Oriental languages and Muslim literature, have well fitted him to write upon this most important subject. We do not hesitate to say that this is the most profound discussion on the fundamental question of the sources whence were gathered the materials for the compiling of the Qurān, that has been published since the days of Sprenger and Noeldeke.

The following headings of chapters will indicate the contents of the book. For an abridged statement the reader is referred to *Sources of Islām,* by Sir W. Muir. The headings of chapters are as follows :—

1. Sources according to Muslim Divines.

2. Arabian Customs maintained in Islām.
3. Sabaeans; subjects taken from Jewish Commentators.
4. Tales derived from Heretical Christian Sects.
5. Zoroastrian subjects.
6. The Hanifites.

Of this book Sir William Muir remarks, in his Introduction to the English translation :—"The *Sources* is a noble work, and reflects high distinction on the writer. * * * It has remained for our author not only to conceive a new, and perhaps more thorough and effective, mode of treating the so-called divine and eternal faith, but also, in doing so, to prove its sources to be of purely human origin: and that in so masterly and effective a way that it seems impossible for good Muslims to resist the conclusion drawn."

RELIGION OF THE CRESCENT, English. London, S. P. C. K. Price, 4*s*.

INDIA: ITS HISTORY, DARKNESS, AND DAWN, English. Price, 1*s*.

MISCELLANEOUS WRITINGS, ORIGINAL AND TRANSLATED.

I.—EUROPEAN AUTHORS.

1. Guldasta-i-Isrār-i-Ilāhi (*A Posy of Divine Mystery*), by the Rev. G. A. Lefroy, M.A., 87 pages, 8vo. Price, 2 annas, sold at the Panjab Book Society's Depôt, Lahore.

This is a tractate on the prophecies of the Old Testament Scriptures relating to Christ. These prophecies are printed on the first of two parallel columns, on the second of which is printed the New Testament passage showing the fulfilment. The discourse preceding the presentation of the prophecies is intended to enable the reader to understand something of their import and to weigh their importance in relation to the claims of Jesus the Christ to be the Saviour of men. Special effort is made to refute the unfounded assertion of modern Muslims that the Old Testament has been corrupted by the Jews and Christians. A somewhat elaborate reply is made to the claim of Muslims that the "prophet" of Deut. xviii, 15, is Muhammad. In like manner the misinterpretations, by Muslim authors, of Psalm xlv, 1—8, and John xiv, 16, and others are thoroughly exposed.

This tractate is exceedingly important. Its argument is in the author's usual cogent style; the language is elegant and forceful.

2. Radd i rāe Islām dar bāb Mujizat (*A Refutation of the Muhammadan Doctrine of Miracles*), by the Rev. H. Mansell, 20 pages, 8vo. Price, 3 pies. Published by the M. E. Publishing House, Lucknow. The author tells us that the purpose in writing this tract was to reply to the constant demand of Muslim antagonists that the Christians of the present day should work miracles, based on Matt. xxi, 21, and Mark xvi, 17 and 18.

3. Salāsatu'l Kutub (*The Three Books*), by Capt. W. R. Aikman, 286 pages, 8vo. Published at Ludhiana in 1872, at the author's private expense. Price, 4 annas. Sold at the Panjab Religious Book Depôt, Lahore.

This is an elaborate comparison of the Old and New Testaments with the Qurān. It touches upon all the main points of controversy between Muslims and Christians. The author strongly advocates the view that the Muhammadan apostacy was foretold by the prophet Daniel—Dan. viii. The book has its merits, and should be useful to Christian students of Islām. As an address to Muslims, the book has not produced so far as known any great impression.

4. Injil-i-Daud (*The Gospel of David*), by the Right Rev. Bishop French, 350 pages, 8vo. Price, 2 annas. Published by the Panjab Religious Book Society.

This is an able work, commenting upon the Messianic Psalms and the prophecies found therein with special reference to the Muhammadan objections. Bishop French was thoroughly acquainted with all phases of the Muhammadan Controversy of his time. The *Injil-i-Daud* should be placed in the hands of all Christian workers who are likely to be brought in contact with Muslims.

The book is too profound to be understood by the average Muhammadan reader. But some, who have had some training in Christian schools, might be able to appreciate the argument. For such the book would make a suitable present.

5. The Shahādat-i-Qurāni bar Kutub-i-Rabbāni (*The Testimony of the Qurān to the Christian Scriptures*). 242 pages, 8vo. Price, 8 annas. Published by the North India and Panjab Tract Societies. This is a translation by Rajā Shiv Parshād of the English work by Sir William Muir. A most valuable book and specially suited to place in the hands of the Mullahs and Maulvies.

6. Jang-i-Muqaddas (*The Holy War*). Edited by Dr. H. M. Clark, 8vo. Price, 8 annas. Sold at Panjab Religious Book Depôt, Lahore. "A collection of pamphlets, giving a report of the discussion between Mirza Ghulām Ahmad, Qādiāni, and Mr. Abdullah Athim, at Amritsar, in May, 1893."

This was the same discussion reported by Rev. G. L. Thakur Dass and published in the book *Tanqih-i-Mubāhisa*. Such reports have a certain value in relation to the Ahmadīyya movement in the Panjab. But, when considered in relation to the Muslim Controversy, they are of very little importance.

7. Tuhfatu'l Ulama (*A Gift to the Learned*). Rev. Dr. Brodhead, 80 pages, royal 8vo. Price, 1 anna. "This booklet presents the chief positive arguments for Christianity without polemics against Hindus and Muhammadans." We want a large literature of this kind, written in this spirit.

II.—INDIAN AUTHORS AND TRANSLATORS.

1. Abdul Masīh, wald Ishāq Kandi (Abdul Masih, son of Ishaq Kandi). Translated from the Arabic by the Rev. Imād-ud-din, D.D., 204 pages, 8vo. Price, 8 annas. Published by the M. E. Publishing House, Lucknow.

The discovery of the *Apology of Al Kandi*, a Christian nobleman at the court of the Khalīfa Al Mamūn, marked an era in the study of Islām. It reveals the fact that the claims of the Christian apologist in the third century of the Hejira, as voiced by Al Kandi, were practically the same as are now maintained by Christians everywhere.

It is unnecessary to give a synopsis of the book, as the English reader has access to the English translation. The Christian world is indebted to Sir William Muir for bringing to light this ancient Apology for the faith of the Christian.

2. Asmār-i-Shīrīn (*Sweet First Fruits*), translated from the Arabic by Mr. Fazl, Assistant Secretary of the Panjab Religious Book Society, 270 pages, 16mo., 4 annas, and 339 pages, 8vo., 12 annas.

This is the production of a Syrian Christian and written in the Arabic language. The translation is so excellent, one would suppose it to be an original story of the translator. The story gives an account of the conversion of a group of Muslims in Syria through the reading of the Christian Scriptures. It portrays their trials and sufferings and eventual triumph over many obstacles. In the course of the story, the merits of Islām and Christianity are freely discussed. For this reason the book is one that

can be safely placed in the hands of Muhammadan readers of almost any class.

3. Mīnāru'l Haqq (*The Beacon of Truth*). 208 pages, 16mo. Price, 3 annas. Published by the Panjab Religious Book Society, Lahore.

This is another book written originally in Arabic by a Syrian Christian who was himself a convert from Islām. An excellent abbreviation of the story for the English reader has been prepared by Sir William Muir and published by the Religious Tract Society, London. The Urdu version from the original Arabic is the work of Mr. Fazl, Assistant Secretary of the Panjab Religious Book Society.

The book undertakes to demonstrate the supreme claims of Christ and of Christianity by proof drawn from the Qurān. The style of this book, like that of the Asmār-i-Shīrīn is conciliatory, and for this reason the book is well suited for general distribution.

4. Rāh-i-Najāt (*The Way of Salvation*), by Mr. Muhammad Hanīf, 192 pages, 16mo. Price, 4 annas. Panjab Religious Book Society.

The author of this book often spoke of his interest in Christianity having begun with the reading of a poem in the first number of the *Nur Afshan*, while in the Mission High School at Ludhiana. The poem compared his prophet with Jesus Christ, calling the one a sinner and the other sinless. Muhammad Hanīf was indignant and not only tore his paper into shreds and stamped it under his feet, but called upon all his classmates to do the same, with the result that he received a castigation for disorderly conduct. He was not convinced of wrong doing and soon left the school. From that day he began to

annoy the Christian preachers in Ludhiana and later in Sialkot, whither he was sent to school. A study of the Qurān, in order to oppose Christianity, soon led him to doubt and finally to reject Islām. He then became an avowed unbeliever in all religion. But he was not happy; and finally began to read the Bible, which led him back to God and to salvation through Christ.

In this book, *Rāh-i-Najāt*, the subject is illustrated by frequent reference to his own experience.

This author also prepared a transfusion of Bunyan's *Heart's Ease* for general reading. His early death cut short a literary career which promised much for the cause of Christianity in India.

5. Ummuhāt ul Muminīn (*The Mothers of the Faithful*). 154 pages, 8vo. Price, 6 annas. Published privately.

This book was written in reply to a challenge offering any Christian Rs. 1,000, if he would prove that Muhammad had ever committed a sin. The Christian writer replied to this challenge by saying that he declined the rupees, but proposed to prove Muhammad guilty of many sins without charge.

The book deals specifically with the character of Muhammad as revealed in his relation to his wives and concubines—hence the title, "The Mothers of the Faithful." It is compiled from books written by Muslim writers, with occasional comments. It is needless to say that the Christian author fulfilled his promise. The book was greeted by the Muslim priests with indignation. Hundreds of copies had been posted simultaneously to as many prominent Mullahs so that a wide circulation of the book had been secured by the Christian publisher before the ban of the hierarchy could be placed upon it. It

hardly need be said that the Muhammadan priesthood was aroused to fierce anger. Every effort was made to suppress the book by law, but without avail. The Muslim doctors were informed that if the book were suppressed by reason of the scandalous character of its statements, it would be necessary to suppress the Muslim books from which the really offensive passages had been quoted. The book is written in excellent Urdu. Its publication was undoubtedly occasioned by the scurrilous writings of the Indian Muslims themselves. Abominable and entirely slanderous accusations had been made by Muhammadan writers in regard to Jesus Christ. The book under review was especially offensive, because every important statement was taken from Muslim sources—from the Qurān and the Traditions. It is, however, seriously to be questioned whether such writings do not more harm than good. They arouse prejudice and seem to justify the Muslim in his fierce opposition to the Christian.

6. Rasāla Abtāl Mirza (*Refutation of Mirza*). 154 pages, 8vo. paper. Price, 4 annas. In quantities of 24 or more, 2 annas per copy. Panjab Religious Book Society, Lahore.

This book first appeared in *Tarraqqi*, a monthly Magazine, published by the Panjab Religious Book Society. The author's name does not appear on the title. Its author is a well-known writer, Mr. Akbar Masih. The style and language of the book are excellent. The argument is logical and forceful. The claims of the Mirza Sahib are taken up in their order and are so completely demolished as to leave him no ground to stand upon.

In a prefatory note the author addresses himself to the

Mirza's followers and warns them to maintain silence until their Master (the Mirza Sahib) has himself replied to this book, but he remarks: "If your Master feeling himself defeated gives up the contest, then you may all unite together and refute my book if you can."

The book is made up of seven chapters, the titles of which suggest the principal contents:

1. The sin of Adam—a discussion as to the sinlessness of the prophets.

2. A discussion on the import of confession of sin (the meaning of "Zanb," the word used to define the sin of the prophets. The Mirza says it means a *bias* or tendency or a natural weakness of human nature not in itself sinful. This is the point refuted in this chapter. *Zanb* is shown to indicate *sin* in the ordinary sense.

3. The teaching of the Qurān as to the sinlessness of Christ.

4. The teaching of the Bible as to the sinlessness of Christ, with answers to objections.

5. The Death and Resurrection of Jesus. In this chapter the author refutes the claim of the Mirza that Jesus did not actually die on the cross and that when He was taken down He was restored to health by the application of a salve called "Marham-i-Isa." After recovery Jesus disappeared, going east to Tibet and India, eventually dying at Srinagar (Cashmere,) where His tomb may be seen at this day! This absurd and long exploded swoon theory is again shown to be incredible.

6. The Mirza's claim to have discovered the tomb of Jesus.

7. The Apostolic Salve. The Mirza claims to have this salve and claims for it the character of a panacea. The

author shows the falsity of the Mirza's statements in regard to it.

The book, as a whole, undertakes to refute the claims of the Mirza to be the twentieth century Messiah. It is a book that is sure to have a wide circulation. Its importance to the Muslim Controversy lies in its usefulness in preventing the establishment of a new sect of Muslims which may become a side tract to mislead real inquirers after the religion of the true Messiah.

7. IDDA-I-ISMAIL (*Claims of Ishmael*), by Mr. Akbar Masīh, 50 pages, 8vo. Price, 3 annas. "A tractate on the claims of Ishmael to be the inheritor of the promises made to Abraham."

8. MIRZA GHULAM AHMAD QĀDIĀNI, by the Rev H. D. Griswold, Ph.D., translated from the English by Munshi Muhammad Ismail, 70 pages, 8vo., paper. Price, 1 anna. Published by the American Tract Society, Ludhiana. This is a succinct account of the Ahmadīyya movement and suffices as a complete exposure of the false claims of Mirza Ghulām Ahmad to be the Mahdi Messiah of the twentieth century. The great value of this booklet is due to the fact that it may be relied on as in every way a trustworthy account of the Mirza Ghulām Ahmad and his sect (the Ahmadīyya).

9. IBĀDAT AUR US KA ASR (*Worship and its Influence*), by Maulvie Hisāmuddīn, 22 pages, 8vo. Price, 1 anna. "Comparing the Christian and Muhammadan conceptions."

10. MAQŪL (*A Discourse*), by Rev. Imām Masīh, 146 pages, 8vo. Price, 2 annas. "Containing chapters on various points of the Muhammadan controversy."

APPENDIX A.

A list of some of the books in English especially useful to the student of Islām.

Ahmad, Sir Sayud, *Essays on the Life of Muhammad.*
Ahmad, *On Dr. Hunter's "Indian Mussalmans."*
Ali, *Personal Law of Muhammadans.*
Ali, Mir Hasan, *Observations on the Mussalmans of India.*
Ali, Sayyid Amir, *Life of Muhammad.*
Arnold, Rev. J. M., *Ishmael.*
Arnold, *Islam and Christianity.*
Arnold, Dr. M., *The Natural History of Islam.*
Barth, *The Religions of India.*
Bosworth-Smith, *Muhammad and Muhammadanism.*
Burckhart, *Notes on the Bedouins and Wahabbis.*
Burckhart, *Travels in Arabia.*
Chiragh Ali, Maulvie, *Reform in Muhammadan States.*
Dods, Marcus, *Muhammad, Buddha and Christ.*
Geiger, *Judaism and Islam*—Translated by Lady Young.
Hardwick, Rev. C., *Christ and other Masters.*
Hidāyah, Translated by Hamilton.
Hughes, Rev. T. P., B.D., *Dictionary of Islam.*
Hughes and Wherry, *Roman Urdu Qurān*, Student's Edition.
Hunter, W. W., *Our Indian Mussalmans.*
Islam and Christianity. American Tract Society.
Koelle, Rev. Dr., *Muhammad and Muhammadanism.*
Lane, E. W., *The Manners and Customs of Modern Egyptians.*
Mishkāt, The, Translated by Matthews, Calcutta.
Muir, Sir W., *Life of Mahomet.*
Muir, Sir W., *Annals of the Early Caliphate.*

Muir, Sir W., *The Caliphate: its Rise, Decline and Fall.*
Muir, Sir W., *The Mameluke Dynasty of Egypt.*
Muir, Sir W., *The Muhammadan Controversy.*
Muir, Sir W., *The Coran: Its Composition and Teaching.*
Muir, Sir W., *Apology of Al Kindi.*
Oakley, *History of the Saracens.*
Osborn, Major R. D., *Islam under the Arabs.*
Osborn, Major R. D., *Islam under the Khalifs of Baghdad.*
Qurān, Translations by Prof. E. H. Palmer, Rodwell, Rev. J. M., and Sale.
Qurān, Selections from, by E. W. Lane and Dr. Murdoch.
Sell, Canon E., D.D., *The Faith of Islam.*
Sell, Canon E., D.D., *The Historical Development of the Quran.*
Sell, Canon E., D.D., *Essays on Islam.*
Tisdall, the Rev. W. St. Clair, M.A., D.D., *The Religion of the Crescent.*
Tisdall, *Original Sources of the Quran.*
Tisdall, *Muhammadan Objections to Christianity.*
Wherry, the Rev. Dr. E. M., *Comprehensive Commentary to the Quran.*
Wherry, *Islam or the Religion of the Turk.*
Zwemer, Rev. S. M., D.D., *Arabia, the Cradle of Islam.*

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Wherry, Elwood Morris, b.1843.
The Muslim controversy; being a review of Christian literature written in the Urdu language for the propagation of the Christia religion and the refutation of Islam. Londo Christian Literature Society, 1905.
x, 135p. 20cm.

1. Missions to Muslims. 2. Apologetics, Missionary. I. Title.

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